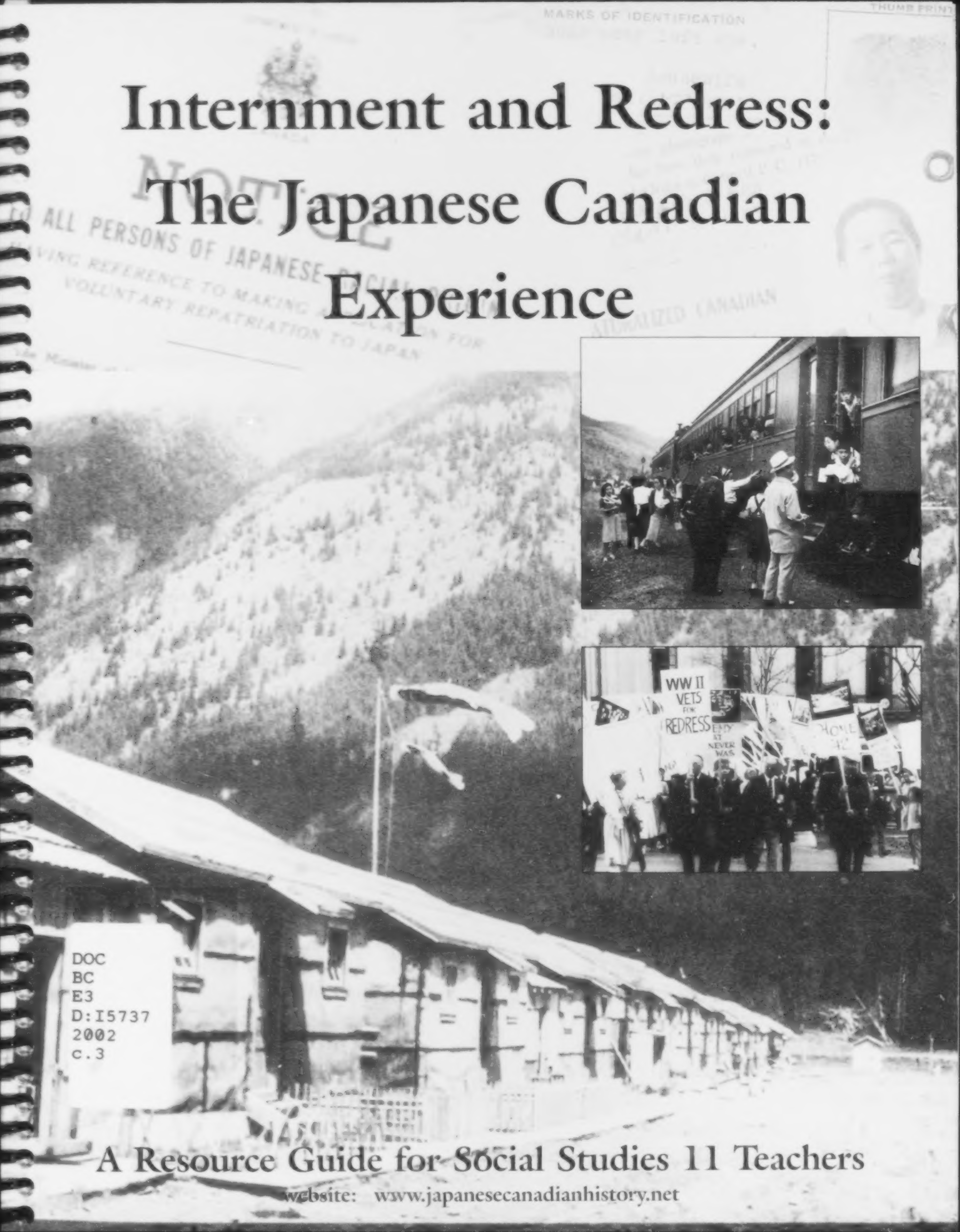
Internment and Redress: The Japanese Canadian Experience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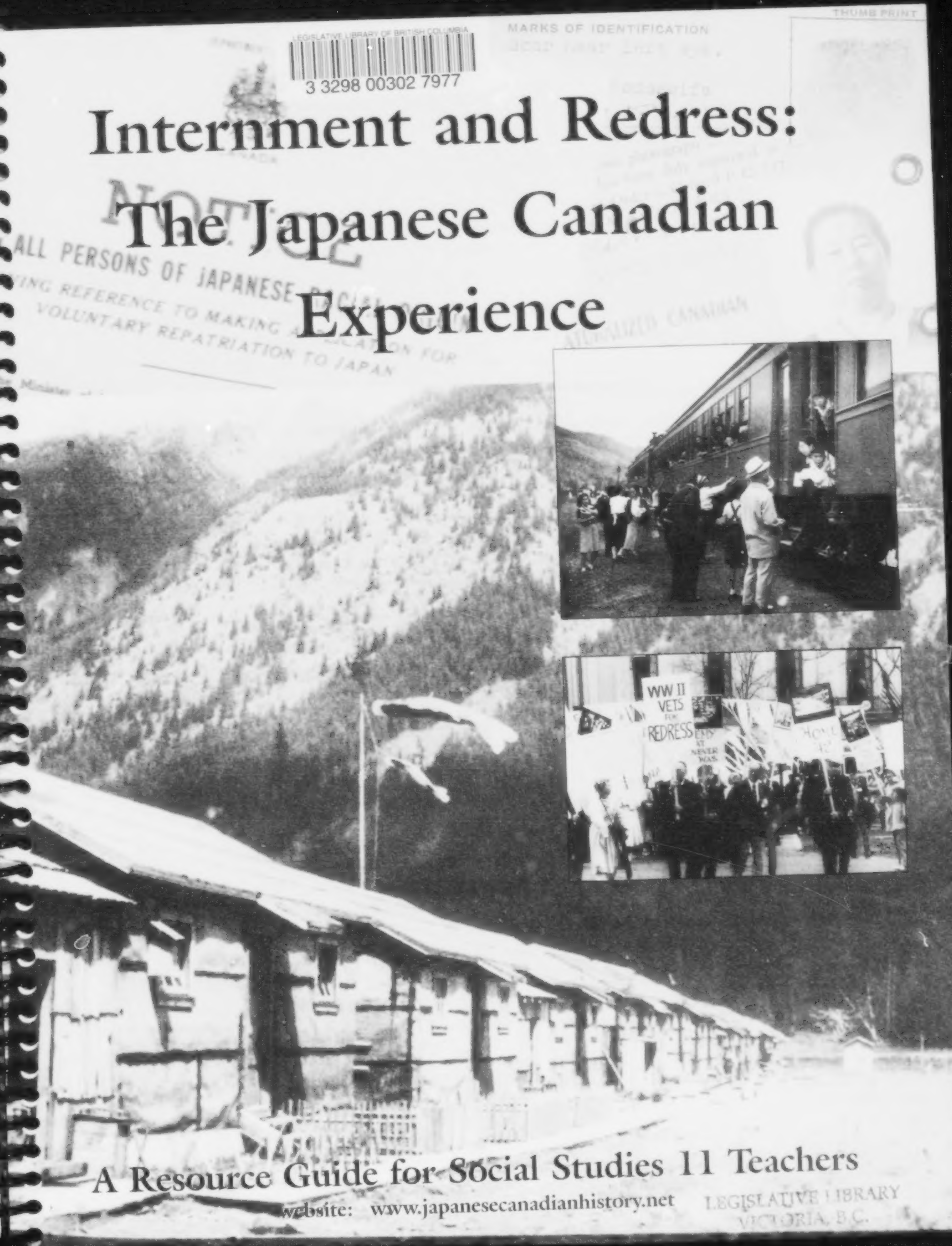
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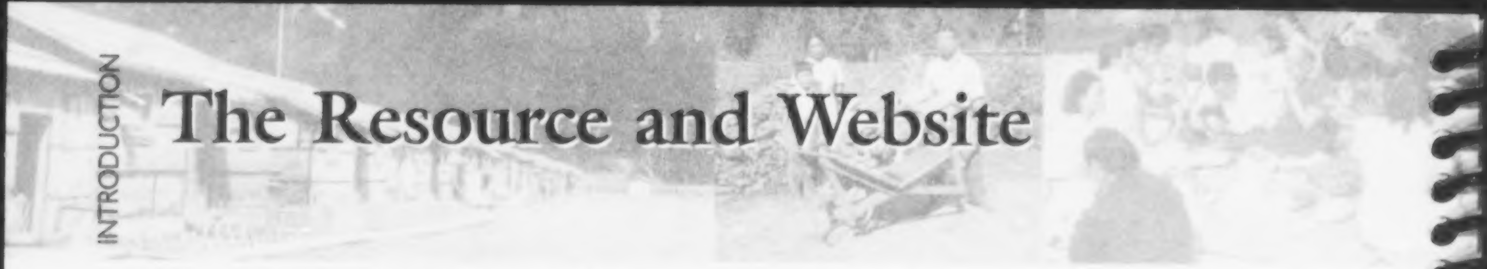


The Resource and Website

The materials presented in this resource guide support the learning outcomes contained in the Social Studies 11 Integrated Resource Package (IRP). They are identified in the section, "Curriculum Connections."

This resource includes:

- a rationale for teaching about the internment of Japanese Canadians and the redress movement.
- cautions and guidelines for teaching human rights issues.
- teacher backgrounder on significant events in Japanese Canadian history.
- detailed lessons.
- teacher and student resources and handouts.

The website: *www.japanesecanadianhistory.net* includes:

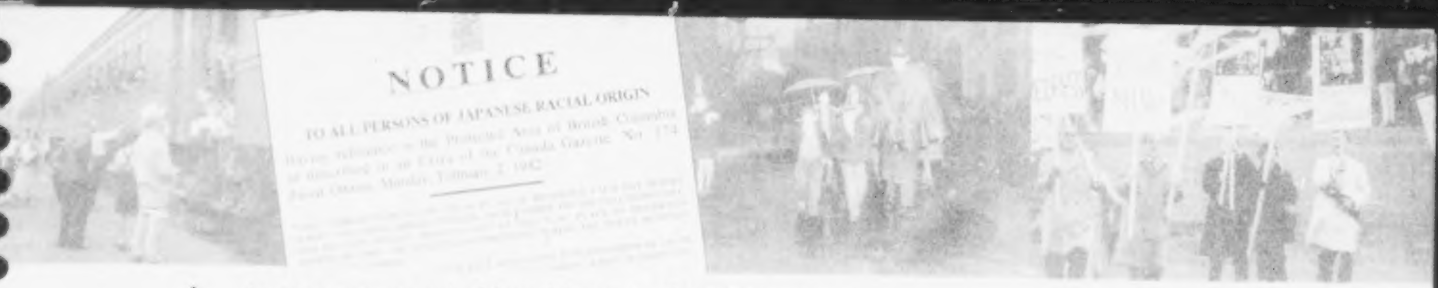
- additional photographs and documents.
- samples of students' work.
- on line activities.
- teacher resources.

Time allotment:

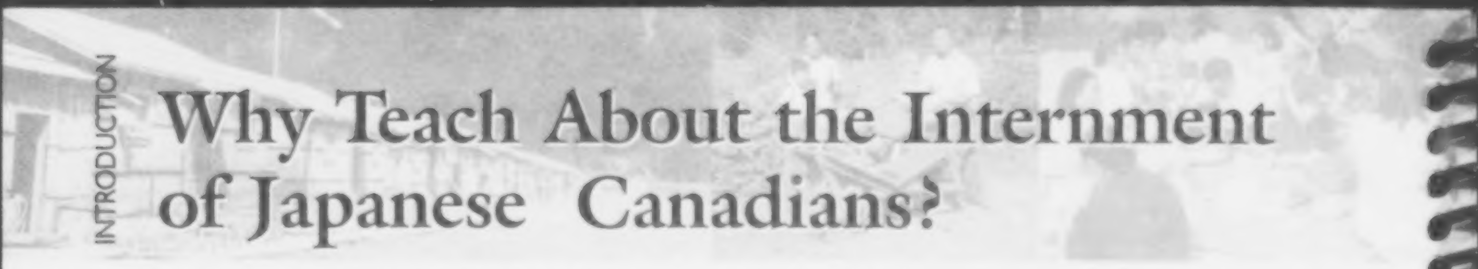
The lessons are designed to enable teachers to provide classroom instruction from one to 15 hours. If teachers have limited time for this unit, we recommend that Lesson 1 and any or all of the case studies in Lesson 3 should be presented. If more class time is available, teachers may wish to use Lessons 1, 2, and 4 to give students a fuller understanding of the internment. All of the case studies can be taught independently or as an add-on to any of the other lessons.

Unit Goals:

- to foster historical empathy and a sense of justice regarding the suffering of others.
- to develop a historical understanding of some of the significant events in Canada during the Second World War.



- to encourage meaningful participation in Canada's legal and democratic institutions.
- to develop an understanding of the physical, emotional and economic hardships endured by Japanese Canadians before, during and after the Second World War.
- to teach students how to recognize stereotyping, overgeneralization and discrimination.



Why Teach About the Internment of Japanese Canadians?

The internment of Japanese Canadians is a black mark on the history of a nation that prides itself on its ethnic diversity, its tolerance and its multicultural policies. A study of the internment of Japanese Canadians raises many questions about human nature, racism, discrimination, social responsibility and government accountability. Our democratic institutions are not infallible, nor are they easily sustained. Silence and indifference are the enemies of a healthy working democracy. Through the study of the internment, students will come to understand that civil liberties can only be protected in a society that is open, and in a democracy where participation is expected.

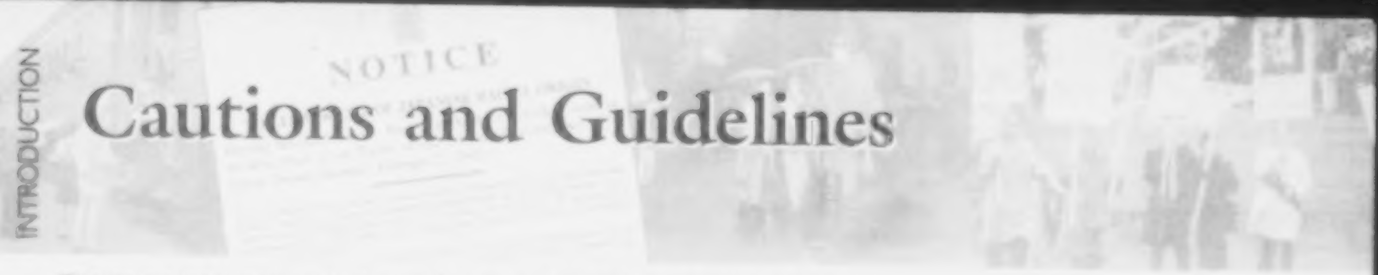
The internment of Japanese Canadians was not an accident or a mere coincidence of wartime decisions made under duress or necessity. Life-altering decisions were made with little regard to the guilt or innocence of the victims. The individuals who made these decisions were unable or unwilling to assess the issue without bias or prejudice. Many Canadians reacted with indifference and did little to oppose the government.

Throughout their studies in this unit students will be asked to question and recognize their own prejudices and biases so that they will not easily fall prey to the stereotyping and overgeneralization that plagued our leaders in the winter of 1942.

Students studying this unit will also engage in developing a much broader understanding of the ramifications of racist and discriminatory laws. We must be reminded regularly that human nature will only change through education and frank discussion of the most troubling issues. The Canadian Charter of Rights and Freedoms and other human rights legislation enacted since 1942 cannot ensure that future generations will not suffer such acts of discrimination. A well-educated citizenry, living in an open and just society, will provide the best measure of protection against the insidious nature of stereotyping and racism.

This unit addresses several specific needs in the BC Social Studies curriculum:

- Canadian history textbooks offer only basic coverage of the internment of Japanese Canadians.
- many families in British Columbia have histories that are closely tied to this issue and many of these people are unaware of the internment and its significant consequences.
- this unit specifically addresses many of the Prescribed Learning Outcomes listed in the Ministry's IRP for Social Studies 11 (see pages 16 & 17).
- issues of law, government and Canadian history are specifically addressed in this unit.



Cautions and Guidelines

This instructional resource is designed to initiate instruction on topics related to the history of Japanese Canadians. The timeline is a record of selected events. However, the study of history goes beyond the chronology of events to examine meanings, motivations and experiences and, as such, deals with controversial and sensitive issues.

In dealing with the internment of Japanese Canadians, teachers are directed to the following guidelines adapted from "Teaching About the Holocaust," United States Holocaust Memorial Museum.

1. **Avoid simple answers to a complex history.**
   Allow students to contemplate various factors that contributed to the internment; do not attempt to reduce internment history to one catalyst (e.g., the internment was not simply the inevitable consequence of racism). Present nuances of human behaviour and strive for precision of language (e.g., all Japanese were not put in internment camps and all Caucasian Canadians did not support internment).

2. **Just because it happened, doesn't mean it was inevitable.**
   Too often, students have the simplistic impression that the internment was inevitable. Just because an historical event took place does not mean that it had to happen. The internment occurred because individuals, groups and nations made decisions to act or not to act. By focusing on those decisions, we gain insight into history and human nature, and better help students become critical thinkers.

3. **Translate statistics into people.**
   First-person accounts and memoirs provide students with a way of making meaning out of collective numbers.

NOTE TO TEACHERS:

It is important not to assume that students of Japanese Canadian heritage are any more knowledgeable about their family history, culture or language than are Canadians of other backgrounds. Avoid stereotyping. Cultures evolve over time and what is applicable or descriptive of Japanese culture is not the culture of Japanese Canadian individuals.

4. **Strive for balance in establishing perspective.**
   Students may assume that victims may have done something to justify the actions against them, and thus place inappropriate blame on the victims themselves. Rather, the focus should be on the impossible choices faced by the victims.

5. **Make careful distinctions about sources of information.**
   Students should distinguish between fact, opinion and fiction. All materials should be identified as primary or secondary sources, fiction, or montages.

6. **Be sensitive to appropriate written and audio-visual content.**
   Graphic material should be used judiciously and only to the extent necessary to achieve the objective of the lesson. Teachers should provide a safe learning environment.

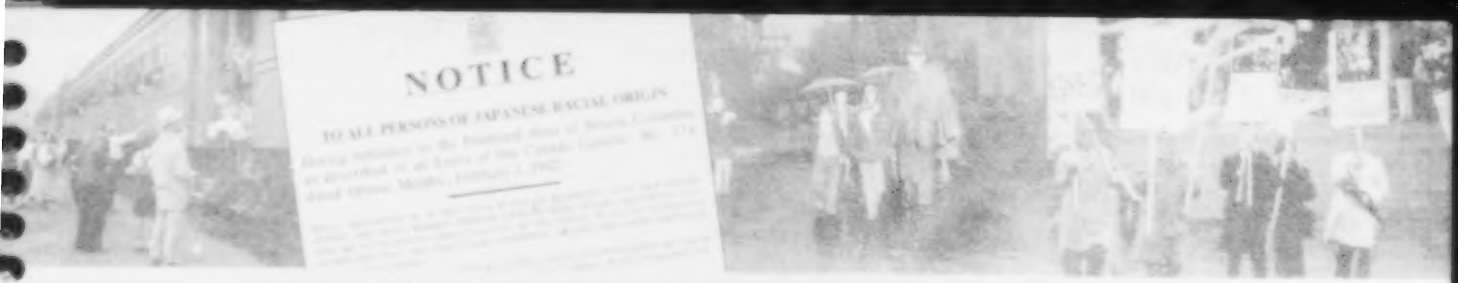
Survivor's Talk - Teachers may wish to invite an internment survivor to speak to the class. Prior to the class visit, teachers need to inform students that victims may have painful memories to share, and that while speakers who share difficult experiences may feel hurt or anger, they also have the strength to share their feelings with others in order to promote healing and understanding.

Students of Japanese Canadian heritage may experience an emotional reaction ranging from embarrassment to anger when learning about or discussing the racism leading to the internment.

CHALLENGES

Three important considerations when teaching controversial issues are: a teacher's own bias, a teacher's fear of attracting unwanted and possibly negative attention, and a teacher's lack of confidence in dealing with an issue based primarily on unfamiliarity with its details. The following cautions are listed to help teachers present controversial issues fairly and with sensitivity.

1. Controversy is best taught through discussion.
2. The teacher has responsibility for ensuring exploration of the issues so that discussion promotes understanding.
3. Students are expected to analyze any controversial issue by asking the following questions:



- What is the issue about: values, information or concepts? What is truth?
- What are the arguments? What are the positions and/or validity of these arguments? Who is presenting the arguments? Are they "insiders" or "outsiders"?
- What is assumed? Are the assumptions based on prejudice, racism or ethnocentricity?
- How are the arguments manipulated? What are the politics of the issue? What role did the media play?

COMMON STRATEGIES FOR MANIPULATING ARGUMENTS

The following contains a number of faulty arguments typically used to manipulate information to bring about unsubstantiated interpretations of events.

Scapegoating:	Assigning blame.
Polarized Thinking:	Us/them, weak/strong, rich/poor, good/bad; encourages distrust, suspicion; presents limited and false choices.
Ad Hominem Strategy:	Judgement based on who said something rather than on the merit of the statement.
Irrelevant Appeals:	Appeals to emotion, patriotism, tradition.
Either/Or Tactic:	Forcing a choice by presenting only two possibilities when there may be others.
Leading Statements, Slogans:	Designed to damage credibility, encourage hostility, create a false impression.
False Analogies:	Make an inappropriate connection or comparison.
Extreme Examples:	Used to prove a point, to slant an argument, to support a prejudice.

Detecting such tactics gives students a useful tool for assessing an argument and making a judgment on an issue.

From the BCTF resource book "Teaching Human Rights"

Unit Overview

UNIT OVERVIEW

The four lessons presented here are designed as a cohesive unit. However, each of the lessons can be taught as a stand alone activity. If teachers have limited time for the unit, it is recommended that Lesson 1 and any or all of the case studies in Lesson 3 should be presented. If more class time is available, teachers may wish to use Lessons 1,2, and 4 to give students a fuller understanding of the internment. All of the case studies can be taught independently or as an add-on to any of the other lessons.

LESSON 1

A LESSON IN EMPATHY

As the foundation lesson for this unit, the "Empathy Lesson" is critical to student understanding of the overall issues. In this series of activities, students will develop a base of understanding about how the prevailing racist and restrictive climate of British Columbia had an impact on the lives of Japanese Canadians. More specifically, students will:

- ❖ Define, recognize, acknowledge and understand stereotyping, racism, prejudice, discrimination, bias and point of view.
- ❖ Understand and identify the impact of racist and discriminatory practices on the Japanese Canadian population.
- ❖ Recognize how easily people can move from stereotyping to discrimination, restriction and exclusion.
- ❖ Identify and assess historical examples of groups that have suffered under the burden of racist oppression (e.g. Apartheid in South Africa, Holocaust in Europe, or the "Killing Fields" in Cambodia).

LESSON 2

A PARLIAMENTARY INQUIRY

In this lesson students form parliamentary committees and examine a number of different documents, assessing evidence for and against the federal government's decision to intern Japanese Canadians. Activities will take students through the process of sorting, weighing and identifying key pieces of evidence for each side. Students will then be required to apply the principles of fundamental justice and due process of law to the factual evidence. Ultimately, the students will make a judgment on the actions of the federal government in the form of a parliamentary committee report. Additionally, students will be asked to compare and contrast the Japanese American experience with that of their Canadian counterparts.

LESSON 3

CASE STUDIES

In this section, there are four specific case studies. Each case study may be taught independently of the others or as part of a larger survey of the internment issue. Case study one, entitled "The People Next Door," is based on a fictional account of how a

non-Japanese family may have viewed the uprooting and internment of their Japanese Canadian neighbours. After the students have read the story, a group activity is used for debriefing issues of racism, stereotyping, bias and overgeneralization.

In the second case study, the students are asked to consider a photograph taken at Hastings Park in 1942. It is a photograph of men in the detention centre eating a meal. The unique feature is that one little boy is also sitting at the table. On the reverse of the photograph is the story of how this little boy came to be at the detention centre (students are not shown or told the real story until after they write out their prediction). In this lesson students will examine the picture, then write a personal story describing how the little boy came to be at this place, as well as writing what might be in store for him in the near future. Students will be given a series of focus questions to help guide them in creating an interesting and thoughtful story.

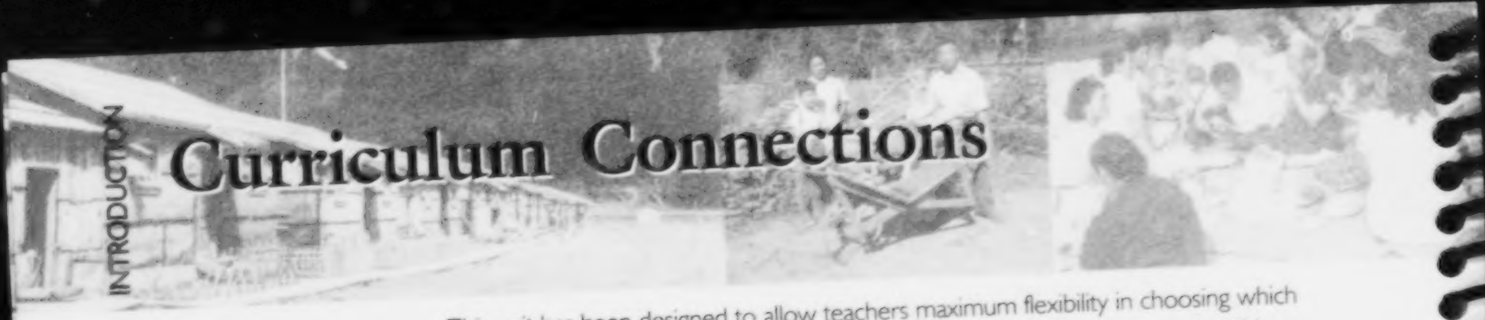
The third case study is entitled "Mary's Story," and is a family story told by a Japanese Canadian woman who went through the internment process with her family. In "Mary's Story," students are given insights into what it was like to experience the internment. After reading the story, students will be asked to consider a series of questions that will stimulate a serious discussion about the issue of compensation for wartime property losses. Additionally, the summary activity will have students consider the financial compensation given during Redress and draw some conclusions about whether the compensation went far enough in addressing the wrong.

The final case study is in the form of a gallery walk. Students will be provided with 12 different photographs, official documents and personal artifacts from the internment. The artifacts, photographs and documents are placed around the classroom for students to survey and analyze. Students are provided with a chart to complete (they will select only eight of the 12 artifacts) as they walk about the class. The lesson will end with a debriefing on the issues raised by the analysis of the artifacts and a "Free Write" exercise.

LESSON 4

REDRESS

The activities used in this lesson are designed to enhance student understanding of how and why Japanese Canadians were compensated by the federal government. The first activity engages students in an analysis of the actual compensation package and formal apology by the Government of Canada. The second activity asks students to compare the redress in Canada and the United States and then determine whether or not individual governments or the World Court should have addressed these wrongs.



Curriculum Connections

This unit has been designed to allow teachers maximum flexibility in choosing which activities and issues to address. Therefore, the learning outcomes achieved will be different in each classroom. However, the following is a core list of the Ministry's prescribed learning outcomes met by the activities in this unit:

Skills and Processes I & II

- Identify and use approaches from the social sciences and humanities to examine Canada and the world.
- Communicate effectively in written and spoken language.
- Demonstrate the ability to think critically, including the ability to:
    1. define an issue or problem
    2. develop a hypothesis and supporting arguments
    3. gather relevant information
- Assess the reliability, currency and objectivity of evidence.
- Develop and express appropriate responses to issues or problems.
- Develop and defend a position on an issue.
- Demonstrate appropriate research skills, including the ability to:
    1. collect original data
    2. use a range of research tools and resources
    3. compile document task-specific information from a variety of print and electronic sources
    4. evaluate and interpret data for accuracy, bias, reliability and point of view
    5. understand the nature and appropriate uses for primary and secondary sources
    6. recognize connections between events and their causes

Social Issues I & II

- Identify major Canadian social policies and programs and their impact on Canadian society.
- Identify elements that contribute to the regional, cultural and ethnic diversity of Canadian society.
- Analyze forces that have united and divided Canadians during the 20th century.
- Identify and assess the social issues facing Canadian society.

CULTURAL ISSUES

- Describe the role of cultural pluralism in shaping Canadian identity.
- Identify and assess cultural issues facing Canadians.

POLITICAL ISSUES I & II

- Describe Canada's evolution as an independent nation.
- Identify and assess political issues facing Canadians.

LEGAL ISSUES

- Describe the fundamental principles of the Canadian federal and provincial legal systems, including the rule of law.
- Identify the provisions of the Canadian Charter of Rights and Freedoms, and human rights legislation.
- Identify and assess critical legal issues facing Canadians.

ECONOMIC ISSUES

- Identify and assess economic issues facing Canadians.

NOTICE

TO ALL PERSONS OF JAPANESE RACIAL ORIGIN

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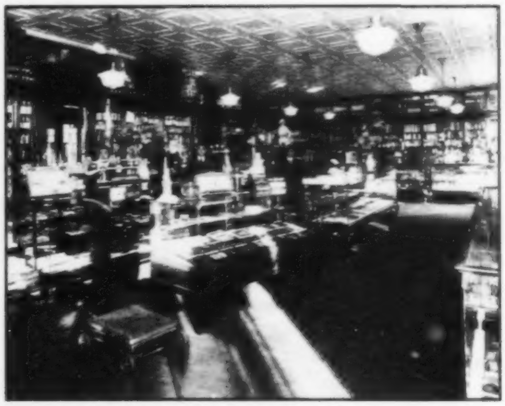
Historical Overview

The Early Years

THE EARLY YEARS – THE ISSEI

Manzo Nagano, the first known immigrant from Japan, arrived in Canada in 1877. Like other minorities, Japanese Canadians had to struggle against prejudice and win a respected place in the Canadian mosaic through hard work and perseverance. Most of the *issei* (ees-say), first generation or immigrants, arrived during the first decade of the 20th century. They came from fishing villages and farms in Japan and settled in Vancouver, Victoria and in the surrounding towns. Others settled on farms in the Fraser Valley and in the fishing villages, mining, sawmill and pulp mill towns scattered along the Pacific coast. The first migrants were single males, but soon they were joined by young women and started families.

During this era, racism was a widely-accepted response to the unfamiliar, which justified the relegation of minorities to a lower status based on a purported moral inferiority. A strident anti-Asian element in BC society did its best to force the *issei* to leave Canada. In 1907, a white mob rampaged through the Chinese and Japanese sections of Vancouver to protest the presence of Asian workers who threatened their livelihood. They lobbied the federal government to stop immigration from Asia. The prejudices were also institutionalized into law. Asians were denied the vote; were excluded from most professions, the civil service and teaching; and were paid much less than their white counterparts. During the next four decades, BC politicians – with the exception of the Co-operative Commonwealth Federation (CCF) – catered to the white supremacists of the province and fueled the flames of racism to win elections.



Taishodo Drug Store, Vancouver, c.1927
Courtesy of Vancouver Public Library, #11804

To counteract the negative impacts of prejudice and their limited English ability, the Japanese, like many immigrants, concentrated in ghettos (the two main ones were Powell Street in Vancouver and the fishing village of Steveston) and developed their own institutions: schools, hospitals, temples, churches, unions, cooperatives and self-help groups. The *issei's* contact with white society was primarily economic but the *nisei* (nee-say), second generation, were Canadian-born and were more attuned to life in the

NOTE TO TEACHERS:

The Historical Overview was prepared to give teachers additional background but could be used as a handout for students.

wider Canadian community. They were fluent in English, well-educated and ready to participate as equals but were faced with the same prejudices experienced by their parents. Their demand in 1936 for the franchise as Canadian-born people was denied because of opposition from politicians in British Columbia. They had to wait for another 13 years before they were given the right to vote.

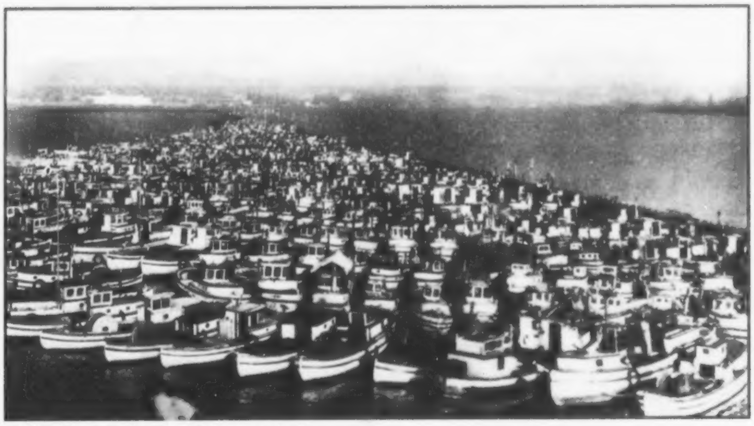
THE WAR YEARS AND BEYOND – YEARS OF SORROW AND SHAME

Shortly after Japan's entry into World War II on December 7, 1941, Japanese Canadians were removed from the West Coast. "Military necessity" was used as a justification for their mass removal and incarceration despite the fact that senior members of Canada's military and the RCMP had opposed the action, arguing that Japanese Canadians posed no threat to security. And yet, the exclusion from the West Coast was to continue for four more years, until 1949. This massive injustice was a culmination of the movement to eliminate Asians from the West Coast begun decades earlier in British Columbia.

Maikawa Nippon Auto Supplies, Vancouver, c.1934
Courtesy of Tokuko Inouye

The order in 1942, to leave the "restricted area" and move 100 miles (160km) inland from the West Coast, was made under the authority of the *War Measures Act* . This order affected more than 21,000 Japanese Canadians. Most were first held in the livestock barns in Hastings Park (Vancouver's Pacific National Exhibition grounds) and then were moved to hastily-built camps in the BC Interior. At first, many men were separated from their families and sent to road camps in Ontario and on the BC/ Alberta border. Small towns in the BC Interior – such as Greenwood, Sandon, New Denver and Slocan – became internment quarters mainly for women, children and the aged. To stay together, some families agreed to work on sugar beet farms in Alberta and Manitoba, where there were labour shortages. Those who resisted and challenged the orders of the Canadian government were rounded up by the RCMP and incarcerated in a barbed-wire prisoner-of-war camp in Angler, Ontario.

THE WAR YEARS AND BEYOND



Fishing boats seized and impounded

Courtesy of Vancouver Public Library, #3190

Despite earlier government promises to the contrary, the Custodian of Enemy Alien Property sold the property confiscated from Japanese Canadians. The proceeds were used to pay auctioneers and realtors, and to cover storage and handling fees. The remainder paid for the small allowances given to those in internment camps. Unlike prisoners of war of enemy nations who were protected by the Geneva Convention, Japanese Canadians were forced to pay for their own internment. Their movements were restricted and their mail censored.

As World War II was drawing to a close, Japanese Canadians were strongly encouraged to prove their "loyalty to Canada" by "moving east of the Rockies" immediately, or sign papers agreeing to be "repatriated" to Japan when the war was over. Many moved to the Prairie provinces, others moved to Ontario and Quebec. About 4,000, half of them Canadian-born, were exiled in 1946 to Japan. Prime Minister Mackenzie King declared in the House of Commons on August 4, 1944:

> **It is a fact no person of Japanese race born in Canada has been charged with any act of sabotage or disloyalty during the years of war.**

On April 1, 1949, four years after the war was over, all the restrictions were lifted and Japanese Canadians were given full citizenship rights, including the right to vote and the right to return to the West Coast. But there was no home to return to. The Japanese Canadian community in British Columbia was virtually destroyed.

Processing Japanese Canadians at the Slocan City detention camp

Courtesy of Public Archives of Canada

1950s TO PRESENT

1950s TO PRESENT - REBUILDING AND REVIVAL

Reconstructing lives was not easy, and for some it was too late. Elderly *issei* had lost everything they worked for all their lives and were too old to start anew. Many *nisei* had their education disrupted and could no longer afford to go to college or university. Many had to become breadwinners for their families. Property losses were compounded by long lasting psychological damage. Victimized, labeled "enemy aliens," imprisoned, dispossessed and homeless, people lost their sense of self-esteem and pride in their heritage. Fear of resurgence of racial discrimination and the stoic attitude of *"shikataga nai"* (it can't be helped) bred silence. The *sansei* (sun-say), third generation, grew up speaking English, but little or no Japanese. Today, most know little of their cultural heritage and their contact with other Japanese outside their immediate family is limited. The rate of intermarriage is very high – almost 90% according to the 1996 census.

RCMP inspecting documents of Japanese Canadian fishers
Courtesy of Public Archives of Canada

With the changes to the immigration laws in 1967, the first new immigrants in 50 years arrived from Japan. The *shin issei* came from Japan's urban middle class. The culture they brought was different from the peasant culture brought by the *issei*. Many of the cultural traditions – tea ceremony, *ikebana*, origami, *odori* (dance) – and the growing interest of the larger community in things Japanese such as the martial arts, revitalized the Japanese Canadian community. At the same time, gradual awareness of wartime injustices was emerging as *sansei* entered the professions and restrictions on access to government documents were lifted.

1980s

1980s – REDRESS MOVEMENT

The redress movement of the 1980s was the final phase within the Japanese Canadian community in the struggle for justice and recognition as full citizens of this country. In January 1984, the National Association of Japanese Canadians officially resolved to seek an acknowledgement of: the

Marchers on Ottawa

injustices endured during and after the Second World War; financial compensation for the injustices; and a review and amendment of the War Measures Act and relevant sections of the Charter of Rights and Freedoms, so that no Canadian would ever again be subjected to such wrongs. With the formation of the National Coalition for Japanese Canadian Redress – which included representation from unions, churches, ethnic, multicultural and civil liberties groups – the community's struggle became a Canadian movement for justice. They wrote letters of support and participated at rallies and meetings. A number of politicians also lent their support and advice.

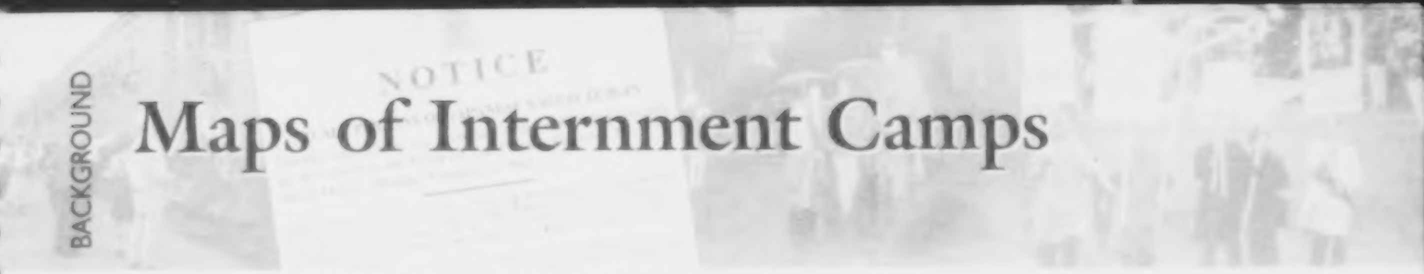
The achievement of redress in September of 1988 is a prime example of a small minority's struggle to overcome racism and to reaffirm the rights of all individuals in a democracy.

> I know that I speak for Members on all sides of the House today in offering to Japanese Canadians the formal and sincere apology of this Parliament for those past injustices against them, against their families, and against their heritage, and our solemn commitment and undertaking to Canadians of every origin that such violations will never again in this country be countenanced or repeated.

Prime Minister Brian Mulroney's remarks to the House of Commons, Sept. 22, 1988.

1980s

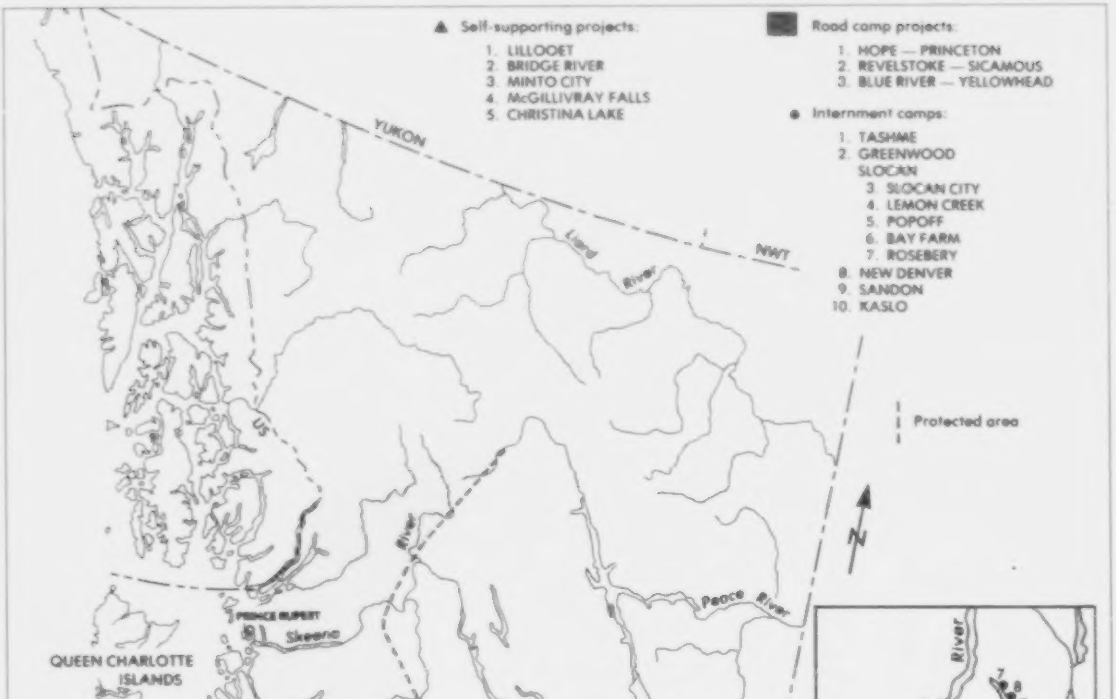
Prime Minister Brian Mulroney & NAJC President Art Miki sign the Japanese Canadian Redress Agreement, September 22, 1988.



Maps of Internment Camps

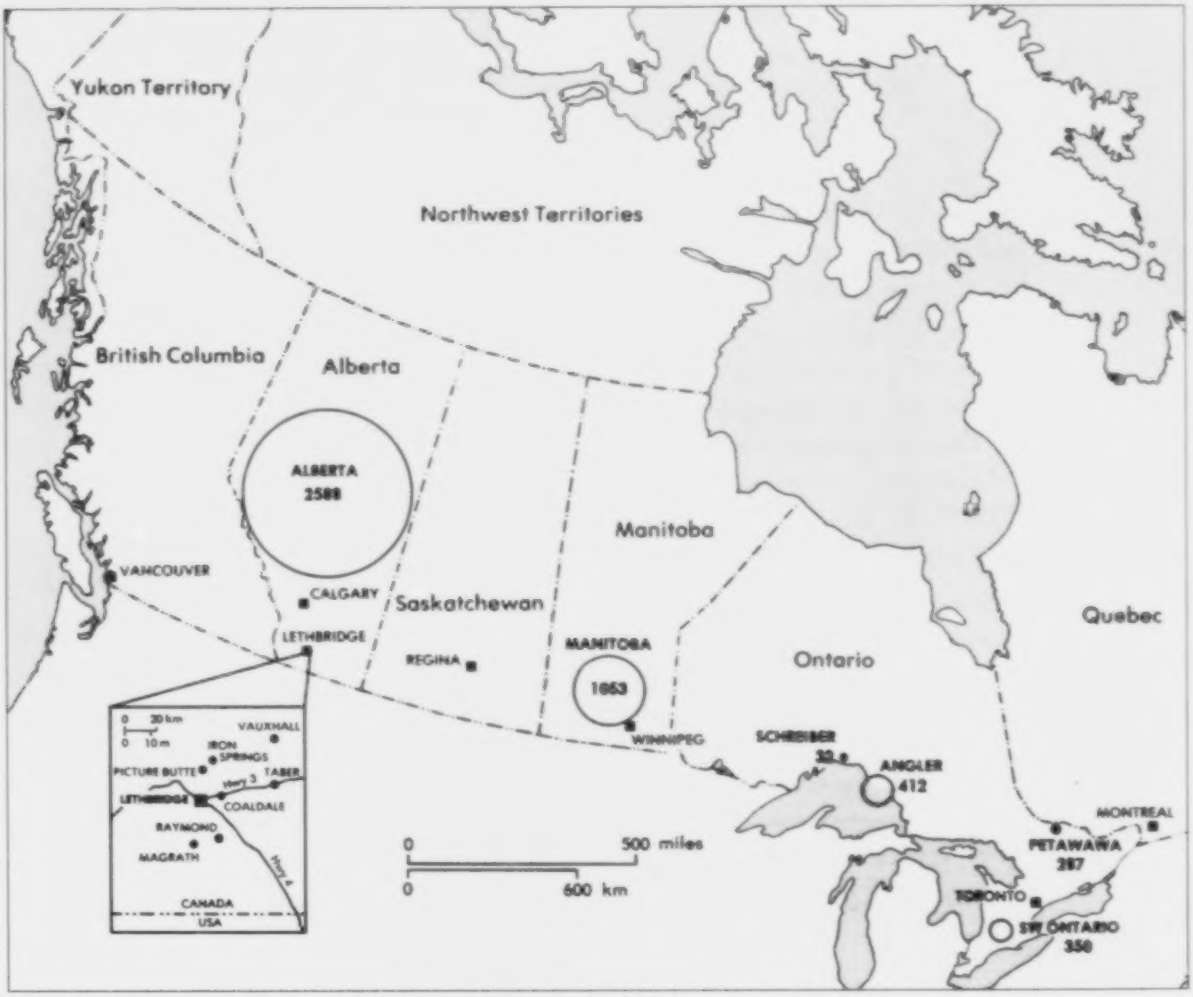
JAPANESE CANADIAN INTERNMENT CAMPS IN BRITISH COLUMBIA

Source: *Justice In Our Time*. 1991, Talonbooks, Vancouver



DISTRIBUTION OF JAPANESE CANADIAN POPULATION AFTER MASS UPROOTING FROM THE 100-MILE COASTAL ZONE (AS OF OCTOBER 31, 1942)

Source: *Justice In Our Time*, 1991, Talonbooks, Vancouver



Distribution of Japanese Canadians

JAPANESE CANADIAN POPULATION BY PROVINCE, 1941-1947, 1951 AND 1996

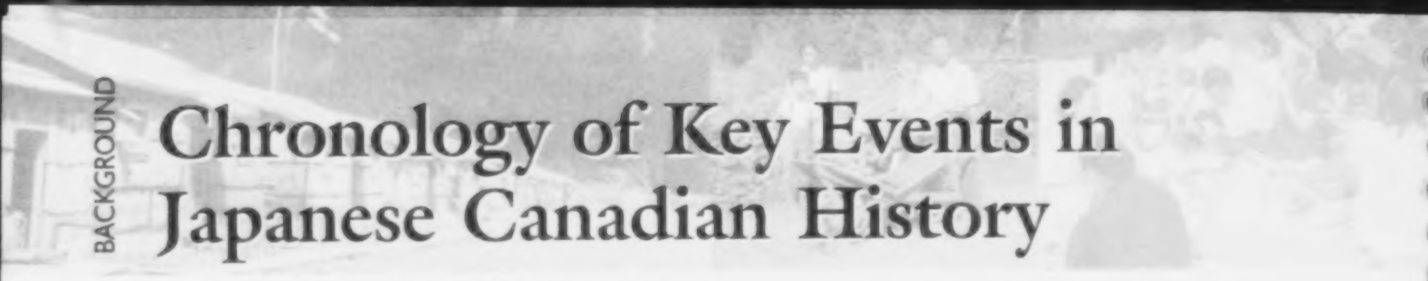
Province	1941	1942	1943	1944	1945	1946	1947	1951	1996
BC	22,096	21,975	16,504	16,103	15,610	14,716	6,776	7,169	29,815
Alberta	578	534	3,231	3,469	3,559	3,681	4,180	3,336	8,280
Saskatchewan	105	100	129	153	157	164	505	225	420
Manitoba	42	30	1,084	1,094	1,052	1,052	1,186	1,161	1,670
Ontario	234	132	1,650	2,424	2,914	3,742	6,616	8,581	24,275
Quebec	48	25	96	344	532	716	1,247	1,137	3,030
New Brunswick	3	0	0	0	0	10	10	7	50
PEI	0	0	0	0	0	0	6	6	95
Nova Scotia	2	2	1	1	1	1	1	4	365
Newfoundland	0	0	0	0	0	0	0	2	50
Yukon & NWT	41	39	30	29	29	30	31	35	85
TOTAL	23,149	22,837	22,725	23,617	23,854	24,112	20,558	21,663	68,135

PERCENTAGE OF JAPANESE CANADIAN POPULATION BY PROVINCE, 1941-1947, 1951 AND 1996

Province	1941	1942	1943	1944	1945	1946	1947	1951	1996
BC	95.5%	96.2%	72.6%	68.2%	65.4%	61.0%	33.0%	33.1%	43.8%
Alberta	2.5%	2.3%	14.2%	14.7%	14.9%	15.3%	20.3%	15.4%	12.2%
Saskatchewan	0.5%	0.4%	0.6%	0.6%	0.7%	0.7%	2.5%	1.0%	0.6%
Manitoba	0.2%	0.1%	4.8%	4.6%	4.4%	4.4%	5.8%	5.4%	2.5%
Ontario	1.0%	0.6%	7.3%	10.3%	12.2%	15.5%	32.2%	39.6%	35.6%
Quebec	0.2%	0.1%	0.4%	1.5%	2.2%	3.0%	6.1%	5.2%	4.4%
New Brunswick	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.1%
PEI	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.1%
Nova Scotia	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.5%
Newfoundland	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.1%
Yukon & NWT	0.2%	0.2%	0.1%	0.1%	0.1%	0.1%	0.2%	0.2%	0.1%
TOTAL	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Sources: (1) Audrey Kobayashi, A Demographic Profile of Japanese Canadians, (Dept. of the Secretary of State, 1989, p.6) quoted in Roy Miki and Cassandra Kobayashi, *Justice in Our Time*, 1991. Vancouver, Talonbooks, p.32.

(2) 1996 Census of Canada, available on the Internet at the StatsCan website (www.statscan.ca/english/pgdb/popula.htm)



Chronology of Key Events in Japanese Canadian History

THE EARLY YEARS - THE ISSEI

THE EARLY YEARS - THE ISSEI

1877	Manzo Nagano, first Japanese individual known to land and settle in Canada, abandons ship in New Westminster and subsequently runs a gift shop, Japanese food store and hotel in Victoria, BC.
1887	Gihei Kuno visits Canada and returns to Wakayama-ken to recruit fellow villagers to settle in the village of Steveston. Steveston becomes the second largest Japanese Canadian settlement in Canada before WW II.
1889	First *nisei* (second generation), Katsuji Oya, is born to Yo and Washiji Oya.
1890s	*Issei* (Japanese immigrants) establish stores, boarding houses and other businesses along the streets adjacent to Hastings Mill, especially along Powell Street. This neighbourhood becomes the major settlement of Japanese Canadians until WW II.
1895	Japanese are denied the right to vote in BC regardless of place of birth.
1900	Tomekichi Homma, a naturalized Canadian citizen, applies to be included on the voters' list. The Collector of Voters refuses to accept his name but a BC judge declares that the clause barring Asians from voting is *ultra vires* (beyond the power of the Legislature).
1902	The Privy Council of Britain supports the BC law which denies the vote to Asians. The loss of the fight for the franchise has other consequences – Japanese Canadians cannot vote, hold public office or become lawyers, pharmacists, architects, chartered accountants or teachers.
1904	Japanese Canadian farmers begin to settle in the Fraser Valley and establish themselves as successful berry farmers.
1905	The first Buddhist temple in Canada opens at the Ishikawa Hotel on Powell Street, Vancouver.
1906	The first Japanese language school is established in Vancouver by the Japanese Consulate.
1906 to 1907	Several thousand men arrived to work in Canada or enter the United States.
1907	On Sept. 9, a protest rally organized by the Anti-Asiatic League turns into a riot. A white mob rampages through the Chinese and Japanese sections of Vancouver. Vancouver's Asian workers stage a general strike in protest.

	William Lyon Mackenzie King, the Deputy Minister of Labour, heads a Royal Commission and assesses the damages claimed by the merchants. Japanese merchants receive $9,000.
1908	The Hayashi-Lemieux "Gentlemen's Agreement" further restricts Japanese immigration to 400 male immigrants and domestic servants per year. This restriction does not include returning immigrants nor their immediate families. "Picture bride" system of marriage becomes widespread.
1914	Outbreak of World War I.
1916	After being rejected in BC, approximately 200 *issei* volunteers travel to Alberta to join battalions of the Canadian expeditionary force and are shipped to Europe to fight for Canada in World War I.
	Ms. Chitose Uchida is the first Japanese Canadian to graduate from a Canadian university.
1919	BC reduces the number of fishing licenses to "other than white residents." Over the next five years, licenses to Japanese Canadians continue to be reduced.
1920	Japanese Canadian millworkers form the first Japanese Canadian union.
1921	Asiatic Exclusion League is formed with the purpose of excluding Asians from immigrating to BC.
1924 and 1928	Amendment to the "Gentlemen's Agreement." Japanese immigrants not to exceed 150 per year.
1927	The Japanese Labour Union gains affiliation with the Trades and Labour Congress of Canada. The first agricultural producers' cooperative, the Maple Ridge Berry Growers Co-operative Exchange, is organized by Yasutaro Yamaga.
1929	Jun Kisawa, an *issei* fisher, wins a court battle to overturn restrictions against Japanese Canadians using motorized fishing boats.
1931	Surviving *issei* WW I veterans finally receive the right to vote and become the only Japanese Canadians to be enfranchised.
1936	Japanese Canadian Citizens' League is formed and sends a delegation to Ottawa to petition for the franchise. The petition is unsuccessful.
1938	*The New Canadian* is established as the first English-language Japanese Canadian newspaper. It becomes the only Japanese Canadian newspaper allowed to publish during the years of uprooting.

THE WAR YEARS AND BEYOND - YEARS OF SORROW AND SHAME

1938 to 1940	RCMP keeps surveillance on the Japanese community. However they record no subversive activity.
1939	Canada declares war on Germany.
1941	Jan. 7 – a Special Committee of the Cabinet War Committee recommends that Japanese Canadians not be allowed to volunteer for the armed services on the grounds that there is strong public opinion against them.
	March to August – Compulsory registration of all Japanese Canadians over 16 years is carried out by the RCMP.
	Dec. 7 – Japan attacks Pearl Harbor. Canada declares war on Japan. Under the **War Measures Act**, Order in Council PC (Privy Council) 9591, all Japanese nationals and those naturalized after 1922 are required to register with the Registrar of Enemy Aliens.
	Dec. 8 – 1,200 fishing boats are impounded and put under the control of the Japanese Fishing Vessel Disposal Committee. Japanese language newspapers and schools close. Insurance policies are cancelled.
	Dec. 16 – PC 9760 is passed requiring mandatory registration of all persons of Japanese origin, regardless of citizenship, to register as enemy aliens.
1942	Jan. 16 – PC 365 designates a 100 mile-wide area inland from the West Coast as a "protected area."
	Feb.7 – All able bodied male "enemy aliens" aged 18 and over are forced to leave the protected coastal area before April 1. Most are sent to work on road camps in the Rockies.
	Feb. 24 –PC 1486 empowers the Minister of Justice to control the movements of all persons of Japanese origin in the protected area.
	Feb. 26 – Notice is issued by the Minister of Justice ordering all persons of "the Japanese race" to leave the coast.
	Mar. 4 – BC Security Commission is established to plan, supervise and direct the expulsion of Japanese Canadians.
	Mar. 4 – PC 1665 – Property and belongings are entrusted to the Custodian of Enemy Alien Property as a "protective measure only."

June 29 – PC 5523 – The Director of Soldier Settlement is given authority to purchase or lease farms owned by Japanese Canadians. He subsequently buys 572 farms without consulting the owners.

1942 Oct. – 22,000 persons of whom 75% are Canadian citizens (60% Canadian born, 15% naturalized) have been uprooted forcibly from the coast.

1943 Jan. 23 – Order in Council grants the Custodian of Enemy Alien Property the right to dispose of Japanese Canadian properties in his care without the owners' consent.

1944 Aug. 4 – Prime Minister King states it is desirable that Japanese Canadians are dispersed across Canada. Applications for "voluntary repatriation" to Japan are sought by the Canadian government. Those who do not apply must move east of the Rockies to prove their loyalty to Canada. "Repatriation" for many means exile to a country they have never seen before.

1945 Jan. – 150 second generation Japanese Canadians (*nisei*) are accepted into the Canadian Intelligence Corps after pressure from the British government.

Sept. 2 – Japan surrenders. Atom bomb is dropped on Hiroshima on Aug. 6 and on Nagasaki on Aug. 9. All internment camps except New Denver are ordered closed and settlements of shacks bulldozed. BC Security commission office in New Denver closes in 1957.

1946 Jan. 1 – On expiry of the *War Measures Act*, *the National Emergency Transitional Powers Act* is used to keep the measures against Japanese Canadians in place.

May 31 – Boats begin carrying exiled Japanese Canadians to Japan.

Dec. – The Privy Council upholds a Supreme Court Decision that the deportation orders are legal.

1947 Jan. 24 – Deportation orders are cancelled. 4,000 Japanese Canadians have already been "repatriated."

April – The *Citizenship Act* extends the franchise to Canadians of Chinese and South Asian origin, but excludes Japanese Canadians and Aboriginal peoples.

Jul. 18 – The Bird Commission is formed to inquire into losses through sales at less than market value and through theft of property by the Custodian of Enemy Alien Property .

1947 Sept. – The National Japanese Canadian Citizens' Association is established at a conference in Toronto.

1949 Mar. 31 – Restrictions imposed under the **War Measures Act** are lifted and franchise is granted to Japanese Canadians. Japanese Canadians are free to move anywhere in Canada. This is the last of the WW II restrictions to be lifted.

1950s TO THE PRESENT

1950s TO THE PRESENT - REBUILDING, REVIVAL, AND REDRESS

1950 Bird Commission findings award approximately $1.2 million but reject the National Japanese Canadian Citizens' Association appeal that further claims be considered as well as an indemnity for general losses.

Order-in-Council PC 4364 revokes an order prohibiting immigration of "enemy aliens," and provides for some of those deported to re-immigrate to Canada.

1967 Canadian government announces a point system for new immigrants. "Race" is no longer a criterion for immigration.

1977 Japanese Canadian centennial is celebrated across Canada. Informal groups begin discussing redress.

1979 *The Nature of Things*, hosted by Dr. David Suzuki, goes on the air.

1981 Joy Kogawa's *Obasan* is published.

REDRESS EFFORTS IN THE 80s

1984 Jan. – The National Association of Japanese Canadians' council meeting in Winnipeg unanimously passes resolutions seeking an official acknowledgement and redress for the injustices committed against Japanese Canadians during and after World War II. The council also calls for a review of the **War Measures Act** to ensure that no Canadian will ever again be subjected to such wrongs.

Mar. – The Special Committee on Participation of Visible Minorities in Canadian Society (Task Force), an all-party parliamentary committee, publishes

Equality Now. They recommend that "the Parliament of Canada should officially acknowledge the mistreatment accorded to the Japanese in Canada during and after World War II and the Government of Canada should undertake negotiations to redress those wrongs."

1985 Jan. 28 - Toronto City Council unanimously passes a motion urging the Government of Canada to re-open negotiations with the NAJC towards a full and just redress settlement for the treatment of Japanese Canadians during and after WWII.

1986 May 9 – Price Waterhouse Associates assesses income and property losses at not less than $443 million in 1986 dollars.

1987 July 12 – The NAJC appeals to Prime Minister Brian Mulroney to intervene personally to resolve the redress issue.

Sept. 17 – The US House of Representatives passes the Civil Liberties Act of 1987, offering an acknowledgement and $1.37 billion in redress to Japanese Americans interned during World War II - $20,000 to each of the estimated 66,000 survivors and a $50 million fund to educate the American public about the uprooting.

Oct. – Public support for the NAJC is mobilized in the birth of the National Coalition for Japanese Canadian Redress. The Coalition consists of a broad cross-section of individuals, ethnic organizations, unions, professional associations and cultural groups.

Oct. – Rally on Parliament Hill, Ottawa by supporters of redress.

1988 Sept. 22 – Achievement of redress. The NAJC and the Government of Canada sign the Terms of Agreement. It includes an acknowledgement, apology and compensation for the injustices suffered during and after the Second World War. The compensation is to be $21,000 per successful claimant.

1996 The Census of Canada shows a Japanese Canadian population of 77,130, of whom approximately one third indicate multiple ethnic backgrounds. Demographers report a current intermarriage rate of more than 90%.

2002 125th Anniversary of Manzo Nagano, the first immigrant from Japan.

Glossary

acculturation	A term used to describe a process whereby a minority group learns the norms and values of dominant society without necessarily giving up their ancestral culture. Today, the process is sometimes considered to be the foundation of the cultural mosaic of Canada's multiculturalism.
assimilation	A term used to describe a process whereby a minority group mixes in with the dominant group, learning the norms and values of the dominant society and giving up (losing) much of its ancestral culture.
curfew	Order-in-Council of Feb. 24, 1942 restricted all Japanese Canadians to their homes from sunset to sunrise. The order read, in part: Every person of Japanese race while within the protected area…shall hereafter be at his usual place of residence each day before sunset and shall remain there until sunrise on the following day.
concentration camp	A term used by many *nisei* during the war to describe interior settlements. At their peak in the spring of 1943 these camps held 12,177 Japanese Canadians. This figure does not include an additional 699 that were held at the prisoner of war camp in Angler, Ont.
enemy alien	A term used in the media and government notices to describe all Japanese Canadians as enemies of the state. The term was applied regardless of birthplace or citizenship and required no proof of crimes against the state (i.e. Canada).
evacuation	Used to describe the mass removal of Japanese nationals, naturalized citizens and Canadian-born Japanese from the "protected area" as documented in PC 1486, Feb. 24, 1942. This process led to the eventual resettlement of more than 15,000 Japanese Canadians outside of British Columbia.
exile	A term used to describe a prolonged separation, voluntarily or by stress of circumstances, from one's country or home; or expulsion from one's native land by authoritative decree (see "repatriation").

franchise	Japanese in Canada were denied the franchise (i.e. the right to vote) in provincial elections until 1948 and in federal elections until 1949. Tomekichi Homma attempted to fight the restriction in 1900 but was eventually denied by the Privy Council of Great Britain in1902. In 1936, a delegation of four Japanese Canadians appealed unsuccessfully to the Special Committee on Elections and Franchise Acts in the House of Commons.
in trust	All property (real estate, businesses, cars, machinery, etc.) confiscated during the evacuation, was given in trust to the Custodian of Enemy Alien Property as per the powers granted in PC 2483 of March 27, 1942. This property was later sold off without the consent of Japanese Canadians to pay for the internment process.
internment	The forced removal and dispersal of Japanese Canadians to work camps, sugar beet farms and interior settlements for the duration of the war and an additional four-year post-war period. The liberties and movement of all internees were closely monitored and severely restricted from 1942 to 1949.
issei (ees-say) ***nisei*** (nee-say) ***sansei*** (sun-say)	Japanese language terms used to describe first, second and third generation immigrants in Canada.
Nikkei (neek-kay)	Means ethnically Japanese. *Nikkei Kanadajin* means Canadians of Japanese ethnicity. This term is important because it separates ethnicity from citizenship and self-identification.
protected area	Order-in-Council PC 365 of Jan. 16, 1942 empowered the Minister of Defense to make any area of Canada a "protected area." Two weeks later, an area extending 100 miles from the coast of BC to the Cascade Mountains was deemed a secure area. This designation gave justification and support for the public and political forces that wanted Japanese Canadians removed from coastal settlements in BC.

redress	Refers to the movement within the Japanese Canadian community for an official apology and financial compensation, as well as the formal acknowledgement by the federal government in 1988. Under Prime Minister Mulroney, the Government of Canada gave an official apology for the injustices it had visited upon Japanese Canadians and announced a financial compensation package of some $300 million.
relocation	Besides the earlier "evacuation" in 1942, this term also includes the forced removal and movement of Japanese Canadians at the end of the war with Japan in 1945. As documented in a Department of Labour order, persons of Japanese ancestry who were loyal to Canada were expected to prove their loyalty by moving "east of the Rocky Mountains." This order was given in concert with an offer of repatriation to Japan in 1945 - 1946. In practical terms, Japanese were pressured to leave BC.
repatriation	Order-in-Council PC 7355 authorized the government of Canada to provide for the "deportation" and "repatriation" of persons of Japanese ancestry. Those who were unwilling to resettle east of the Rockies were considered disloyal. However, the federal government encouraged Japanese Canadians to voluntarily "repatriate" to Japan (the Canadian government paid basic transportation costs). See also "exile."
resettlement	At the end of the war, persons of Japanese ancestry were strongly pressured to resettle outside British Columbia. More than 9,000 Japanese Canadians made new homes in Alberta, Saskatchewan, Manitoba and Ontario. The policy was designed to disperse those of the Japanese race throughout Canada. However, the federal government failed to recognize that Japanese Canadians were no more welcome in Moose Jaw than they were in Vancouver. Not until 1949 were Japanese Canadians allowed to return to the "protected area" within 100 miles of the Pacific Ocean.

Lessons Overview

LESSON 1
A LESSON IN EMPATHY

This series of three activities builds an important foundation for the unit. Students will develop a better understanding of the relationship between racist beliefs and discriminatory action.

LESSON 2
A PARLIAMENTARY INQUIRY

Students will engage in a very thought-provoking analysis of the internment as members of a mock parliamentary committee. Students will be asked to gather, sort and weigh evidence from a number of different sources, drawing their own conclusion about the federal government's internment policy.

LESSON 3
CASE STUDIES

Four case studies are provided to enhance the depth of student understanding and also to expose students to the "human" side of the internment. Two stories, a collection of documents and photographs allow students to enhance their understanding of how Japanese Canadians were affected by this life-changing experience.

LESSON 4
REDRESS

The activities in this lesson emphasize the struggle for acknowledgement and compensation from the federal government. Students will gain an understanding of how and why Japanese Canadians achieved redress for the wrongs committed against them.

LESSON 1

A Lesson in Empathy

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Handout 1.4: "Official Racism" 67

NOTE TO TEACHERS:

This series of lessons is intended to be used prior to the work of the "Parliamentary Committee," found in Lesson 2. It is important when discussing issues of race that students be well versed in the concept of empathy and that they learn to acknowledge and deal with their own prejudices. This lesson is intended to develop empathy in students while helping them develop a framework from which to understand the concepts presented. It is extremely important that teachers provide structure and direction for students in this lesson. Teachers may wish to adjust this lesson to best suit the makeup and needs of their classes. Activities 1-3 will require 75-90 minutes instructional time.

LESSON 1 A Lesson in Empathy

ACTIVITY 1: UNDERSTANDING KEY TERMS

Overview:

The purpose of this activity is to familiarize students with the numerous terms used to oppress, dehumanize, exclude and restrict the basic rights of identifiable groups in society. Students will engage in two activities designed to clarify the meanings of key terms and to provide practical application of these terms.

Definitions:

- Students work in pairs or triads matching descriptions with terms provided on **Handout 1.1**.
- When students have finished matching all of the terms and descriptions, review the answers.
- Provide students with **Handout 1.2** and have each pair or triad sort the terms into "belief" or "action" statements.
- When all of the terms have been sorted, review the choices made by the students. Then have the students come up with three examples from the beliefs column and three from the actions column.
- Present the examples to the class and discuss.

Answer key to Handout 1.1

a.	7
b.	5
c.	1
d.	2
e.	3
f.	8
g.	4
h.	6

ACTIVITY 2: UNDERSTANDING STEREOTYPES

Overview:

The purpose of this activity is to encourage students to acknowledge the stereotypes that we as a society have created and to sensitize students to the negative outcomes of stereotyping. It is important that teachers guide students to the underlying causes of stereotypes (media images, fear, ignorance, economic disparity) and the dangers of stereotypes, rather than focus on the stereotypes themselves. The teacher will need to be very active in the classroom discussion to ensure students remain sensitive to others and to ensure appropriateness of student responses. Teachers must recognize that for many students these stereotypes will represent "truth" and it may be difficult for many students to see beyond these stereotypes.

Acknowledging Stereotypes:

- Discuss the concept of stereotypes. Have students break up into groups of three or four. Have students examine the following list. Teachers may add to this list to reflect student background.

  1. Lawyers
  2. Overweight people
  3. Poor Canadians
  4. Professional athletes
  5. Used car salespeople
  6. Seniors
  7. Teenagers
  8. Wealthy Canadians
  9. White males
  10. Homosexuals

- Have students discuss, identify and record the characteristics commonly attributed to each sterotype. On a chalkboard or an overhead, write down student responses.

- In the format of a classroom discussion, introduce the following questions:

  1. Was it easy or difficult to identify characteristics of the groups? Why or why not?
  2. Are the descriptions of each group consistent between student groups? Are there any uniform descriptions?
  3. Can you explain why we have these views?
  4. Do you believe that every individual in the group has the characteristics you identified?
  5. If you were (or are) a member of one of these groups would you be offended by being stereotyped in the manner reflected by the class?
  6. What dangers do you see in stereotyping groups of people?

- In small groups of three or four, have students discuss the ease with which they came up with their stereotypes. Ask students to consider the question of how our belief systems lead to discrimination. What happens when our belief systems include stereotyped or prejudiced views of others? Finish this discussion with the following questions:

  1. What do we gain from stereotypes?
  2. What do we lose from stereotypes?
  3. What factors exist in our personal world that support stereotypes?

ACTIVITY 3: FROM BELIEF TO ACTION

Overview:

The purpose of this activity is to help students understand how a belief in a stereotype, without recognizing it as such, can easily lead to discrimination. Discuss with students the concept of a "prevailing attitude." This is an historical and established stereotype that is accepted by a significant percentage of the population.

NOTICE

TO ALL PERSONS OF JAPANESE RACIAL ORIGIN

From Stereotype to Discrimination:

- Divide students into groups corresponding to the core minority groups in BC at the turn of the 20th century (Chinese, Japanese, South Asian, Aboriginal, Black).
- Have students read the article "Official Racism" from Canada and The World (December, 1977), **Handout 1.4**.
- Using **Handout 1.3**, each student group will create a series of rules or laws designed to discriminate against the group they have been assigned. The laws should create tangible barriers to participation in the four aspects of living provided on the handout (economic, political, social, immigration).
- Students should then identify how each group might respond to the challenges placed before them by these discriminatory laws. Students will present their examples to the class and discuss the potential responses.
- After completing the handout, have students respond to the following questions in their response logs:
    1. Which of the laws presented in class would you have the most problem with if you were a member of the identified group? Which of the laws would you have the most problem with if you were simply a member of the society?
    2. Would you attempt to protest against any of the laws? Why or why not? In what situations? If you were to protest how would you do it?
    3. Is it realistic to believe that a stereotype could lead to applied discrimination?
    4. Can you describe situations where society discriminates based on a stereotype?
- Discuss the student responses as a class asking for volunteers to read what they have written. Be prepared to give examples.

Answer Key to Handout 1.3

DISCRIMINATORY LAWS & PRACTICES

Prevailing attitude in the early 20th century

"Racists saw the hundreds of millions across the Pacific as an immigrant threat which could swamp the white settlers. Furthermore, said the racists, these people could not be assimilated (absorbed into society so that cultural differences could disappear) because of their colour, languages, clothes, religions, foods and customs."

J. Arthur Lower

Leads to

Restrictive laws and practices

Immigration

- discriminatory laws
- "Gentlemen's Agreement"

Politics

- exclusion from franchise & denial of equal rights
- application of the War Measures Act

Economics

- discriminatory regulations on employment & wages, membership in professions

Socio/cultural

- social stratification & de facto colour bar

Extension Activity:

The Identification of Historical Examples:

- Have students research groups who have been directly affected by stereotypes and prejudice.
- Have students create a chart that identifies the group, the stereotype and/or prejudice that existed or still exists against that group, and the discriminatory practice those beliefs led to.
- Once the list has been established, have students indicate what amends, if any, were made for these practices.

Group	Stereotype / Prejudice	Discriminatory Practice	Amends / Restitution	Issue settled Yes / No

Some examples students could research include:

- the persecution of Jews in WW II
- the attempted genocide of Kurds in Iraq
- the racial segregation of blacks in the US
- the residential schools in Canada
- the apartheid policy in South Africa

LESSON 2

A Parliamentary Inquiry

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Activity 2: Weighing the Evidence 49
Activity 3: Applying Principles of Fundamental Justice and Due Process of Law 50

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Handout 2.3: Evidence Supporting Japanese Canadians 72
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Handout 2.5: The Right to Habeas Corpus, Trial by Jury 86
Handout 2.6: A Comparison of the Canadian and American Internment Experience 87

NOTE TO TEACHERS:

This series of activities is designed to introduce students to a complex decision-making process that forces each student to judge the facts logically. Students will be asked to weigh evidence, sort through witnesses, apply basic principles of justice and due process of law while learning about the internment of Japanese Canadians. In practical terms, this means that students will need constant feedback and reinforcement in order to maximize this learning experience. Please make sure you are completely familiar with the entire series of activities prior to beginning this lesson.

LESSON 2 A Parliamentary Inquiry

ACTIVITY 1: PREPARING THE CASE

Overview:

In this series of activities, students will become members of a special parliamentary committee formed to investigate the internment of Japanese Canadians. In unusual or exceptional circumstances the Government of Canada will form a special parliamentary committee consisting of Members of Parliament representing all political parties. In this case, the treatment of Canadians of Japanese ancestry in World War II has been called into question and political pressure is mounting for the government to apologize to the victims and to compensate them for their losses. The main question the committee has to deal with is as follows:

> ***Was the Government of Canada justified in the interning of Japanese Canadians in World War II?***

The purpose of referring the question to the special parliamentary committee is to determine whether or not Japanese Canadians suffered infringements of their basic rights and freedoms during World War II and whether or not they deserve compensation for their losses by the federal government. **The committee must arrive at a decision by weighing the evidence and applying the principles of fundamental justice and due process of law.** They must make a decision that accounts for both sides of the case and clearly displays the reasons for the decision.

Preparing the Case:

Students will begin their parliamentary work by reviewing the history of Japanese Canadians in Canada (to 1949), surveying maps of the relocation centres and distribution demographics, gathering the evidence supporting the government and, finally, gathering the evidence supporting Japanese Canadians.

Gathering Evidence:

- Organize students into groups of four or five and discuss with them concerns about point of view, objectivity and bias before allowing them to search through the documents for evidence.

- Provide students with a copy of the timeline from 1877 to 1949 (pages 28-32).
- Provide students with maps (pages 25 to 26).
- Provide students with evidence package supporting Japanese Canadians (**Handout 2.3**).
- Provide students with evidence package supporting the government (**Handout 2.4**).

ACTIVITY 2: WEIGHING THE EVIDENCE

Overview:

The evidence presented here is real evidence that is representative of the two sides of the case. For further investigation you may refer to the references listed in the bibliography. In weighing evidence from both sides, an analytical framework will help students decide which evidence is most believable. The framework presented in this section is based on how historians analyze historical data and is similar to how our courts apply evidence at trial.

An Analytical Framework for Weighing the Evidence:

- Provide students with a copy of the framework for assessing evidence (**Handout 2.1**).
- Instruct each committee to break the documents into sections so that all members of the group are actively analyzing the evidence.
- Explain to the students that they are now trying to identify which pieces of evidence are most credible and therefore offer the best support for their judgement.
- Using **Handout 2.2**, the committees should look over each document and fill in each section of the chart. An explanation for each column heading is provided. Students will use the chart provided. Students will complete one chart supporting Japanese Canadians and a second chart must be completed with evidence supporting the Government of Canada.

NOTE TO TEACHERS:

This activity is optional. Teachers may want students to wrestle with the "messiness" of the evidence.

When the committees have completed the analysis of all the evidence, have them answer the following questions:

1. From this framework, what is the ideal combination of witnesses and evidence?
2. Prepare a point form summary for each case (both for and against internment).
3. Is there sufficient evidence to conclude that Japanese Canadians were a threat to the security of Canada during World War II?
4. What can you conclude about the quality of evidence brought for and against Japanese Canadians?
5. Why are there such strikingly different points of view reflected in these documents?

ACTIVITY 3: APPLYING PRINCIPLES OF FUNDAMENTAL JUSTICE AND DUE PROCESS OF LAW

Overview:

Since 1982, the civil liberties of Canadians have been protected by the Canadian Charter of Rights and Freedoms. Since the Charter of Rights and Freedoms did not exist in 1942, it is important to know the constitutional and legal protections Japanese Canadians were entitled to during the war. Before 1982, rights and freedoms in Canada were protected by traditions found in English Common Law dating back to the Magna Carta of 1215 AD. Additionally, the legal rights of Canadians were protected by the Habeas Corpus Act of 1679 and by the division of powers in the British North America Act of 1867. The Charter of Rights and Freedoms will assist students in understanding the principles of fundamental justice and due process of law. In order to determine whether or not Canadians of Japanese ancestry were treated fairly under the principles of fundamental justice and due process of law, we can ask a number of *principle testing questions* derived from English Common Law.

Legal Rights and Principles of Fundamental Justice:

- Explain to the students that they are now engaged in determining whether or not due process of law was applied by the federal government in the internment of Japanese Canadians. Have each committee answer the questions that follow, allowing about 30 minutes, and then discuss their answers.
- Provide students with **Handout 2.1** (**committees should already have Handouts 2.4 and 2.5**)

  1. Were Japanese Canadians charged in a court of law?
  2. Was evidence against Japanese Canadians brought before them in a court of law?
  3. Could Japanese Canadians present evidence in their own defence in a court of law?
  4. Did Japanese Canadians have access to Habeas Corpus proceedings?
  5. Did Japanese Canadians have a fair hearing in an independent tribunal or court?
  6. What can you conclude about the treatment of Japanese Canadians by the federal government?

- Explain to the class that a fundamental element of the rule of law is that all citizens are treated equally under and before the law. Explain to them that their task in this step is to assess whether or not Japanese Canadians received the rights that were accorded to other Canadians in the 1940s. Provide each committee with **Handout 2.6** and have them answer the following principle testing questions:

  1. Were Japanese Canadians treated in a way that was equal to other Canadians whose ancestral lands were also at war with Canada (Italy, Germany)?
  2. What gave the federal government the legal authority to carry out the internment?
  3. Were Japanese Canadians treated in the same manner as the Japanese Americans who faced a similar situation in the United States?

LESSON 3

Case Studies

Activity 1: The People Next Door 54
Activity 2: The Boy 55
Activity 3: Mary's Story 56
Activity 4: A Gallery Walk 57

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Handout 3.2: The Boy 93
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Handout 3.4: The Price Waterhouse Study 99
Handout 3.5: Gallery Walk of Japanese Canadian Artifacts 100
Handout 3.6: Gallery Walk Artifacts 101

NOTE TO TEACHERS:

This section of lesson activities is designed to allow teachers maximum flexibility in using any or all of the case studies. Additionally, each case study is designed as an independent lesson so that it may be added in with the other lessons or used simply as a supplement to a class text. All four case studies have a common theme and this is the human side of the internment. Each case study focuses on how everyday people were affected emotionally, financially and psychologically by the internment.

LESSON 3 Case Studies

ACTIVITY 1: THE PEOPLE NEXT DOOR

Overview:

Students will read a fictional story about how people in a small community reacted to the uprooting and internment of their Japanese Canadian neighbours. The story offers students different points of view about the internment and its impact on local communities. It is hoped students will gain a greater understanding of the complex dynamics in these communities and show that each community would have people supporting the internment, against the internment and others who were indifferent.

Reading for Comprehension:

- Provide students with a copy of the story "The People Next Door" (**Handout 3.1**)
- Arrange students in small groups of three or four to discuss the following questions. Students should write their responses in their notebooks:
    1. Although the narrator is somewhat sympathetic to her Japanese Canadian neighbours, what examples of the narrator's own racist attitude can you find in the story? Do you think these were common attitudes in 1941? Why or why not?
    2. The narrator of the story said that the Yamamotos had been moved for their own safety. Discuss the idea of moving someone, or a group of people, for their own safety. Is this a reasonable approach to protecting individuals or groups of people? What might be an alternative method of ensuring people's safety?
    3. Why do you think the Canadian government was allowing the possessions of the Japanese Canadians to be sold, and at such discounted prices? Do you think the narrator is going to buy some of the Yamamotos' things? Explain your answer.
    4. What do you think the narrator could have done when she first read the newspaper article stating Japanese Canadians needed to register with the authorities? Was it her responsibility to say anything?
    5. How should the narrator explain to her children what happened to their friends?

ACTIVITY 2: THE BOY

Overview:

Students will examine a photograph of the mess hall at Hastings Park where Japanese Canadian men were detained until the camps and work projects were ready in 1942. In the picture sits a little boy, apparently the only one in the mess hall, oddly out of place in this photograph. On the back of the photograph is the story of how the little boy ended up in the detention centre. The students will be asked to suggest why the boy was there and then predict what happened to him during the course of the Second World War. Historians often write history by using artifacts that are available to them, placing them in the known context of the time and place and creating what is hopefully, a plausible account of what happened. If the account takes into consideration all of the known data, then historians usually accept the account until it is proven unacceptable by new evidence or scholarship. Using this technique of writing history, have the students look at the picture of the Little Boy. They should note as many details as possible and make sense of them in the broader context of the Japanese Canadian relocation experience.

Analysis of Photograph:

- Place students into small groups of three or four and provide them with a copy of the Hastings Park detention centre photograph (**Handout 3.2**).
- Have groups answer the following questions to assist them in understanding the photograph and the boy's story:
  1. Where is the little boy? Why is he there?
  2. Why is he alone? Where do you think his family might be?
  3. How do you think he was feeling at the moment this photo was taken?
  4. What might he be thinking or wondering about?
  5. What would it sound like in this place? What would the smells be like?
  6. How will he find out what is going to happen to him?

- Now tell the students that they are to write a fictional short story from the point of view of the little boy in the photograph. The story should deal with what can be seen as well as the events that gave rise to his present predicament. The fictional story should be approximately 500 words in length.

ACTIVITY 3: MARY'S STORY

Overview:

In this lesson students will learn firsthand how the internment experience affected Japanese Canadians like Mary Kitagawa. In reading "Mary's Story" the students will be confronted with the eyewitness account of a young woman who survived the internment experience, but with much personal pain and suffering. Students will be asked to read her autobiographical account of the internment and then analyze the reading using some very thought-provoking questions.

Teaching for Understanding

- Provide students with a copy of **Handout 3.3**.
- Instruct students to read "Mary's Story" and prepare to answer the questions that follow:
    1. What part of Mary's story surprised you the most? Why?
    2. What part of Mary's story disturbed you the most? Why?
    3. Imagine for a moment that you are Mary. Choose a situation Mary discusses in her story and write a page in a diary describing your thoughts and emotions about the situation you are in. Consider how you would respond if your family were in a similar situation today.
- Have students examine the chart of the 1986 Price Waterhouse Study of Economic Losses of Japanese Canadians (**Handout 3.4**). Then have the students answer the following questions:
    1. If you were Mary's parents, could you accept what the Canadian government offered? Why or why not?

2. Would it be enough to compensate you for all of your losses? Explain.
3. How would you feel about this offer?
4. What options would you have if you decided to refuse this offer?

NOTE:

The Canadian government, in the Redress Agreement of 1988, offered $21,000 to all persons interned still living and $12 million to the Japanese Canadian community.

ACTIVITY 4: A GALLERY WALK

Overview:

Students will be provided with a large number of artifacts, photographs, and documents to survey in a gallery walk. These artifacts should provide students with some insights into the internment without having to read a large amount of text material. Moreover, the collection will stimulate a number of questions about how Japanese Canadians were affected by the internment experience.

Analysis of Artifacts:

- Arrange a series of stations (up to 12), and place one or more artifacts at each station. Students will then walk around and examine the photographs, documents and articles.
- Prior to beginning the actual gallery walk give each student two copies of **Handout 3.5**.
- Instruct the students to pick out eight of the 12 artifacts for their charts. They should choose only those items that provoke an immediate response. Once the students have viewed all of the items, have them work in groups of three or four to compare responses.

Free Write:

- After the students have completed **Handout 3.5** they are to draft a seven minute "free write" using the following initial prompt:

  When I saw the pictures, documents and newspaper headlines, I realized...

- For a free write the teacher is to instruct the students to begin writing at a timed signal and not to stop until time is called. Students are not to worry specifically about grammar, spelling or punctuation but to focus on capturing their thoughts, feelings and reactions to the material presented.

NOTICE

TO ALL PERSONS OF JAPANESE RACIAL ORIGIN

LESSON 4

Redress

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Handout 4.2: Acknowledgement 129
Handout 4.3: Terms of the Agreement 130

NOTE TO TEACHERS:

Our students cannot possibly have a sound grasp on the whole picture of the internment without spending some time in consideration of redress. The push for compensation and a formal apology was divisive, exhausting, but rewarding for most Japanese Canadians. Many Japanese Canadians adopted an attitude of indifference after the war and did not seek to right the wrongs of the federal government. But as the nisei and sansei began to uncover the truth that had been buried by their parents a groundswell of support for redress grew in the late 1970s.

LESSON 4 Redress

TEACHING/LEARNING STRATEGIES

ACTIVITY 1: ACKNOWLEDGEMENT AND TERMS OF AGREEMENT

Overview:

This lesson asks students to examine the two most critical pieces of government legislation related to redress, the Acknowledgement and The Terms of Agreement. Students will be provided with an overview and copies of these two documents for analysis. It is hoped that students will gain a better understanding of political processes and lobbying tactics, as well as an appreciation for the struggle of Japanese Canadians to have these wrongs acknowledged publicly.

Redress:

- Provide students with a copy of the background to redress and copies of the Acknowledgement and the Terms of Agreement (**Handouts 4.1, 4.2, and 4.3**).
- Ask the students to read over the various materials and answer the following questions:
    1. What does the term "redress" mean?
    2. Who signed the Acknowledgement on behalf of the Government of Canada?
    3. From the Acknowledgement, list at least 10 reasons why Japanese Canadians should receive compensation and an apology.
    4. From the Terms of Agreement, differentiate between community and individual redress.
    5. What was community compensation to be used for?
    6. What evidence is there that Japanese Canadians were concerned about the human rights of all Canadians?
    7. In your own words, explain why individual compensation was important. Who received compensation?

8. Could an event such as the internment of Japanese Canadians happen again to another group? Explain your answer and make reference to the Charter of Rights and Freedoms and the Emergencies Act.

9. Compare and contrast the Canadian settlement with the settlement between Japanese Americans and the American government.

10. Should governments compensate individuals or communities of people for past injustices? Explain your answer using the following checklist of questions as a guide:

    Through government action or inaction,

        Was there a loss of civil liberties?

        Was there a loss of property or assets?

        Was there loss of culture and community?

        Was there imprisonment or internment?

        Was there loss of life?

        Was there constitutional protection?

        Was there historical precedent?

        Are the victims still alive?

11. If Japanese Canadians had not been successful in negotiating redress with the Government of Canada, could they have used international law and the World Court to press their case forward? Refer to international conventions on human rights to explain your answer.

HANDOUTS

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Lesson 4

Handout 4.1: Redress: Introduction 128
Handout 4.2: Acknowledgement 129
Handout 4.3: Terms of the Agreement 130

HANDOUT 1.1

DEFINITIONS AND APPLICATIONS OF KEY WORDS

Have students work in pairs or triads matching the descriptions below to the word that they think fits best.

a. Stereotype ______

b. Prejudice ______

c. Discrimination ______

d. Ethnocentrism ______

e. Jingoism ______

f. Racism ______

g. Bias ______

h. Point of View ______

1. to observe or make distinctions; the making of distinctions (often unfair) in meting out treatment, service, etc.
2. the tendency to regard one's own group as superior to all others
3. advocacy of an aggressively nationalistic foreign policy
4. holding a particular perspective
5. a preconceived opinion, usually unfavorable; an unjustified and unreasonable bias
6. the way in which something is viewed or considered
7. ascribing characteristics held by some members of a group to all members of that group
8. the assumption that characteristics and abilities of an individual are determined by race and that one race is biologically superior to another

HANDOUT 1.2

BELIEF / ACTION

Once the matching has been done, have the students group the words into two columns: the first column should contain words that are belief statements while the second column contains words that are action statements.

Belief	Action

Discuss each of these terms with students.

In pairs or triads have students come up with three examples for each of the terms. Have students present their examples to the class. As a class, discuss each example.

HANDOUT

1.3

DISCRIMINATORY LAWS & PRACTICES

Prevailing attitude in the early 20th century

> "Racists saw the hundreds of millions across the Pacific as an immigrant threat which could swamp the white settlers. Furthermore, said the racists, these people could not be assimilated (absorbed into society so that cultural differences could disappear) because of their colour, languages, clothes, religions, foods and customs."
>
> J. Arthur Lower

Leads to

Restrictive laws and practices

Immigration	Politics

Economics	Socio/cultural

HANDOUT 1.4

"OFFICIAL" RACISM

by J. Arthur Lower

EARLY TRADE and settlement on Canada's west coast was controlled by the Hudson's Bay Company. The result was a solid British base, which still remains in British Columbia. As later American or European immigrants arrived, the core Anglo-Saxon community either absorbed or tolerated them.

This acceptance was not extended to Asiatics. Racists saw the hundreds of millions across the Pacific as an immigrant threat which could swamp the white settlers. Furthermore, said the racists, these people could not be assimilated (absorbed into society so that cultural differences could disappear) because of their colour, languages, clothes, religions, foods and customs.

THE CHINESE

The Fraser River gold rush of 1858 resulted in the formation of the colony of British Columbia (united to Vancouver Island in 1866). Along with the great flood of prospectors came the first large groups of Chinese to the colony. Later, the building of the Canadian Pacific Railway in the 1880's was made possible by the importation of 15,000 Chinese labourers, of whom almost 5,000 remained.

The completion of the railway in 1885, resulted in thousands of men being unemployed and a period of economic depression. However, Chinese immigration continued. Besides entering into commerce, the Chinese became labourers in such industries as canning and mining, where they were willing to work long hours for low wages. Unemployed whites blamed the Chinese for their condition. The pig-tailed men lived in crowded conditions and, isolated by the whites, they clustered together in poor 'Chinatowns'.

The anti-Chinese movement grew so strong that the governments were forced to act. Few British Columbia politicians were successful if they were not strongly anti-Chinese. Municipalities refused to employ Chinese or to buy goods from suppliers who used Chinese labour. The British Columbia government passed numerous acts against the Chinese but these were all disallowed by the courts or the federal government. The prejudices spread to the prairies, and in 1912 Saskatchewan forbade the employment of women in businesses operated by orientals.

Pressure groups such as the labour unions and the provincial government forced the federal government to take action. In 1884, a head tax of $50 was levied on Chinese immigrants. In 1899, this was increased to $100, and in 1903 to $500.

THE JAPANESE

One hundred years ago, in 1877, nineteen-year-old Manzo Nagano jumped ship at New Westminster. He became the first Japanese immigrant to Canada, but the real influx of Japanese did not begin until almost 1900. The Japanese were much more aggressive than the Chinese and soon became competitors in trade, agriculture, labour and, especially, fishing. 'Chinese Exclusion' now became 'Oriental Exclusion'. In 1907, a rioting mob swept through Vancouver's Chinatown, but when they reached the Japanese sections, the rioters were driven back with clubs and other weapons. The federal government paid over $100,000 for damages, but increased the regulations against imported labourers.

The Canadian government was relatively gentle in its treatment of the Japanese because Britain did not want any incident to embarrass its new Anglo-Japanese Alliance. A compromise was achieved through the 'Gentleman's Agreement' by which Japan agreed to limit the number of emigrants to Canada.

THE EAST INDIANS

Soon after 1900, immigrants began to arrive from India. Sikhs returning through Canada from Queen Victoria's Diamond Jubilee in London were impressed by the country's possibilities. Immigrants from India consisted of a variety of peoples. Most were turbanned Sikhs, but there were also Parsees, Hindus and Moslems. In recent years, these have been added to by refugees from East Africa. At first, they were all wrongly called 'Hindus', but today are designated as 'East Indians'. With their arrival, they became victims of the anti-Oriental prejudices.

As these immigrants from India were members of the British Empire, and had British citizenship, they presented a delicate problem for the Canadian government. Any discrimina-

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source: *Canada & The World*, December 1977, McLean Hunter (Toronto), ISSN 0043-8170

tion would be fuel for the anti-British elements in India. Ottawa solved the dilemma by passing the 'Continuous passage' legislation of 1908, which stated that all immigrants must come directly from their country of origin. There was no direct steamship line between India and Canada. (This clause also restricted Japanese coming from Hawaii).

In 1914, an Indian businessman, Gurdit Singh, planned to challenge the 'Continuous passage' legislation by sending immigrants directly in a chartered vessel. Through German agents, he chartered the Japanese vessel *Komagata Maru* with a Japanese crew. Problems with Indian authorities forced him to pick up his 376 Indian passengers in Hong Kong, Shanghai, and Yokohama. After a voyage of 18 days, the vessel arrived at Victoria on May 21, where everyone on board was vaccinated. They proceeded to Vancouver two days later.

Vancouver harbour was lined with angry citizens determined to prevent this first landing of what they saw as a possible flood of East Indians. The Canadian government believed that this was an attempt to undermine the immigrations laws and, with the exception of 22 who claimed to be residents of Canada, the passengers were forbidden to disembark. The Vancouver Sikh community employed legal assistance to help the passengers. For two months - until July 23 - the vessel lay in Vancouver harbour with its rebellious, hungry passengers while the case was fought in the courts. The legal decision upheld the illegality of this method of immigration, and the *Komagata Maru* was ordered to leave.

A police force of 125 men attempted to board the vessel but was repulsed by a barrage of missiles. Canada's only naval vessel on the west, the *Rainbow*, was brought to Vancouver and again thousands of citizens lined the shores in anticipation of a showdown. Faced with the *Rainbow's* guns, reinforced by soldiers, the *Komagata Maru's* passengers accepted the inevitable. Under the watch of the *Rainbow*, the *Komagata Maru* was conducted to the open ocean. Two months later it unloaded its passengers at Calcutta.

ASIATIC EXCLUSION

By the beginning of World War I in 1914, Asiatic immigration was under tight government control. During the war, China and Japan were allies, labour was needed and tensions relaxed. But, with the end of the war, and the return of unemployed veterans, anti-Orientalism revived. In 1923, the Anglo-Japanese Alliance ended, and the Chinese Canadian Immigration Act (tightened in 1930) almost completely excluded Asiatics.

When the Japanese invaded China in 1937, Canadian sympathies were with the Chinese, although the Canadian government took no action for fear of losing Japanese trade. Anti-Japanese feelings increased against the Canadian Japanese. When the Japanese bombed Pearl Harbour in 1941, this anti-Japanese resentment grew almost to hysteria over the fear of Japanese raids against the west coast.

The Canadian government, at first, did not want to take drastic measures for fear of retaliation by the Japanese against Canadians in Japan, and especially against those Canadian troops who had been captured at Hong Kong. Nevertheless, in the face of public pressure and fearing violent demonstrations, the decision was made to remove all people of Japanese ancestry from a 100-mile zone along the west coast. Similar measures were taken in the United States and Mexico. The Japanese were rapidly collected into assembly centres and sent to camps, scattered as far east as Ontario. They were forced to leave their homes, businesses, fishing boats and other possessions for which they received little payment.

MULTICULTURALISM

With the end of the war came a recognition of the equality of all peoples, and opposition to discrimination of any kind. In 1947, the Canadian Chinese Immigration Act of 1923 was repealed. In the same year, East Indians were given the vote, and two years later this was extended to Chinese and Japanese citizens. Other modifications of immigration laws have followed, the most important being in 1967 when all discrimination in immigration based on colour, nationality or ethnic group was removed.

Over a century of 'official' discrimination against Asiatic immigration has ended. Unfortunately, prejudices cannot be ended immediately by the passing of a law. Among the various ethnic groups, internal disputes occur, not only between sects but also between the older generations who retain their former habits and the younger people who have no attachment to them. Relics of former intolerance erupt briefly.

During the 1970's, comparatively large numbers of East Indians have arrived in Canada and have chosen to live near their friends. White residents became conscious of the increasing numbers of East Indian neighbours and some incidents of persecution occurred, especially among young people. School policies have tried to encourage intermingling and socialization so that students will understand and appreciate the backgrounds and problems of newcomers.

HANDOUT 2.1

TYPES OF EVIDENCE

Primary Sources:	Original documents, that is documents directly related to the event produced at the time the event occurred. Eyewitnesses, that is, a person who saw the event firsthand.
Secondary Sources:	Books, magazine and newspaper articles about the event produced after the event occurred.
Documented Sources:	Sources of evidence that are clearly identified through footnotes, references or some other means.
Undocumented Sources:	Sources of evidence that are not clearly identified.
Corroborated Evidence:	Evidence from different sources that support the same interpretation of events.

TYPES OF WITNESSES

Eyewitness:	Someone that experienced the event or saw the event firsthand.
Insider:	An eyewitness who not only saw the event but was an active participant in it in some capacity.
Outsider:	An eyewitness who saw the event but was not an active participant.
Expert:	A person considered by society to be an expert in a field of study, making his or her evidence more believable.
Hearsay:	A person who did not experience or see the event but heard about it from someone who did, making his/her evidence less believable.

CAUTION:

DO NOT proceed to the next activity until you have discussed the issues of bias, objectivity and point of view with your teacher.

HANDOUT

2.2

WEIGHING THE EVIDENCE: SORT, CATEGORIZE AND ASSESS THE EVIDENCE.

EVIDENCE SUPPORTING JAPANESE CANADIANS / GOVERNMENT OF CANADA

Source	Name and Type of Witness	Type of Evidence	Summary of key points	Rank Order

HANDOUT 2.2

Source	What is the source of the document (e.g. newspaper, magazine, textbook)? Write the title of the source in this column.
Witnesses	List the name of the witness and identify the type of witness: eyewitness, insider, outsider, expert, hearsay.
Types of evidence	What is the kind of evidence presented: primary, secondary, documented, undocumented, corroborated? (Hint: your evidence may be a combination of these types).
Summary	A point form summary of the most important information found in the source.
Rank Order	In this column you are asked to assess the validity of the evidence. Rank each piece of evidence based on the criteria provided under "Types of witnesses and types of evidence." Using star symbols, you will rate each piece of evidence. The piece of evidence you find most valid would be given five stars and conversely the document you found least valid should be given a rating of one star.

When you have completed the chart, answer each of the following questions:

1. From this framework, what is the ideal combination of witnesses and evidence?
2. Prepare a point form summary for each case for and against the internment of Japanese Canadians.
3. Is there sufficient evidence to conclude that Japanese Canadians were a threat to the security of Canada during World War II?
4. What can you conclude about the quality of evidence brought for and against Japanese Canadians?
5. Why are there such strikingly different points of view reflected in these documents?

HANDOUT 2.3

EVIDENCE SUPPORTING JAPANESE CANADIANS

The Politics of Racism

Ann Gomer Sunahara, lawyer and historian, wrote extensively on the internment. She was the first researcher to have access to many secret documents from World War II and she quoted leading military and police officials. The following are quotes and passages excerpted from Sunahara's book, ***The Politics of Racism****. The footnotes to these passages can be found between pages 177 and 200. An extensive bibliography is also provided.*

"No fear of sabotage need be expected from the Japanese in Canada," Mead reported to RCMP Commissioner S.T. Wood in 1940. "I feel this is a broad statement, at the same time I know it to be true." Mead was prepared to accept Morii's assurances that "no untoward incident would happen . . . should hostilities develop as a result of the strained relations now existing between Great Britain and the Japanese empire." The greatest danger, Mead felt, lay in the "provocative and at times like these, downright dangerous agitation" by anti-Japanese individuals like Wilson.

The chief of general staff in 1940, Major General H.G.D. Crerar, agreed with Mead, as did his successor, Maj. Gen. Ken Stuart, and Stuart's vice chief, Lieutenant General Maurice A. Pope. "At no point during the war or before it," Pope would recall, "had I worried about the presence of the Japanese, fellow citizens or otherwise, on the Pacific Coast." Stuart was equally convinced that Japanese Canadians were loyal. "From the army point of view," he informed Pope after the outbreak of the Pacific War, "I cannot see that Japanese Canadians constitute the slightest menace to national security."

(page 23,24)

British Columbia insecurities, as far as the General Staff was concerned, were totally unfounded. "At times," Lt. Gen. Maurice A. Pope would recall, "I almost hoped that the Japanese would attempt a raid of some kind, for this would have been repulsed and, most assuredly, our people would have recovered their balance."

On 8 January1942 those who believed in the loyalty of Japanese Canadians and those who hated them clashed in Ottawa. The occasion was the Conference on Japanese Problems, chaired by the ubiquitous Ian Mackenzie. Attending in support of the demands of B.C.'s politicians were Hume, Sparling and Macintosh of the Standing Committee on Orientals; B.C.'s minister of labour, George S. Pearson; and Comnr. T.W.S. Parsons of the B.C. Provincial Police. Before leaving British Columbia, all the B.C. delegates had pledged publicly to press for the suspension of Japanese Canadian fishing licences, the sale of Japanese Canadian fishing vessels to non-Japanese, and the internment of all male Japanese Canadians of military age. Supporting Japanese Canadians in Ottawa were Norman Robertson, under-secretary for external affairs; Dr. Hugh Keenleyside, head of the American and Far Eastern Divisions at External Affairs; H.F. Angus and Escott Reid, Keenleyside's special assistants; Col. S.T. Wood, commissioner of the RCMP, and Asst. Comnr. F.J. Mead; Lt. Gen. Maurice A. Pope, vice chief of general staff; Commodore H.E. Reid, deputy chief of naval staff; and representatives of the Departments of Labour and Fisheries, and the Office of the Press Censor. Convinced that the measures already undertaken were more than adequate, and fearful that further discrimination might result in retaliations against Canadian prisoners of war in Japanese hands, the military, the RCMP and the civil servants hoped the conference would allay apprehensions in British Columbia.

They were to be disappointed. The British Columbia delegation absolutely

HANDOUT 2.3

refused to accept the RCMP opinion that Japanese Canadians were loyal. Unanimously they declared that they did not trust persons of Japanese racial origin and that they considered the continuing presence of Japanese Canadians in B.C. a menace to public safety. Even if the RCMP were correct and the minority harmless, they argued, it made no difference. Indoctrinated by years of anti-Japanese propaganda, the people of B.C. could not possibly be convinced that Japanese Canadians were not a menace. Declaring that anti-Japanese riots might well break out – a possibility the police did not deny – B.C.'s representatives demanded the removal of all Japanese from the Pacific Coast. Besides, one B.C. delegate conceded privately to Maurice Pope, the war afforded a "heaven-sent opportunity to rid themselves of the Japanese *economic* menace for ever more." (Pope's emphasis) "They spoke of the Japanese Canadians," Escott Reid, a special assistant at External Affairs, would recall, "in the way that the Nazis would have spoken about Jewish-Germans. When they spoke, I felt in that committee room the physical presence of evil."

(page 32,33)

Pope's confidence was reinforced by the assurances of the American Federal Bureau of Investigation that "both in Honolulu and at Manila Japanese residents had behaved correctly from a U.S. point of view during the attacks on those places." The position of the West Coast Japanese Americans, FBI Chief J. Edgar Hoover had assured RCMP Commissioner Wood "was entirely satisfactory."

(page 36)

The presence of British and American naval forces in the Atlantic and American naval supremacy in the eastern Pacific precluded any invasion or large-scale attack on either coast. The Japanese could be expected to concentrate for some time to come on consolidating their gains in Southeast Asia and extending their operations into Burma and Australia. The Chiefs of Staff Appreciation of 19 February 1942 was explicit:

> Under the present conditions an invasion on either coast is not considered to be a practicable operation of war. ... The immense distances involved and the maintenance of superior United States naval forces in the American Pacific [preclude the possibility of a large-scale sea-borne expedition] ....
>
> The consolidation of her gains in the southwest Pacific would produce more attractive results for Japan ... with far less risk.
>
> Enemy strategical aims which affect the direct defence of Canada are limited to raids which may include carrier-borne air attack, sporadic naval bombardment, small landing parties for the destruction of selected objectives, and submarine activity.

The present system for home defence, the General Staff was confident, was adequate to meet the expected small-scale nuisance raids. The greatest danger, in their opinion, lay in concentrating Canada's efforts on home defence, thereby leaving the enemy free to defeat Canada's allies abroad.

(page 43)

source: ***The Politics of Racism: The Uprooting of Japanese Canadians during the Second World War***
Lorimer, Toronto, 1981

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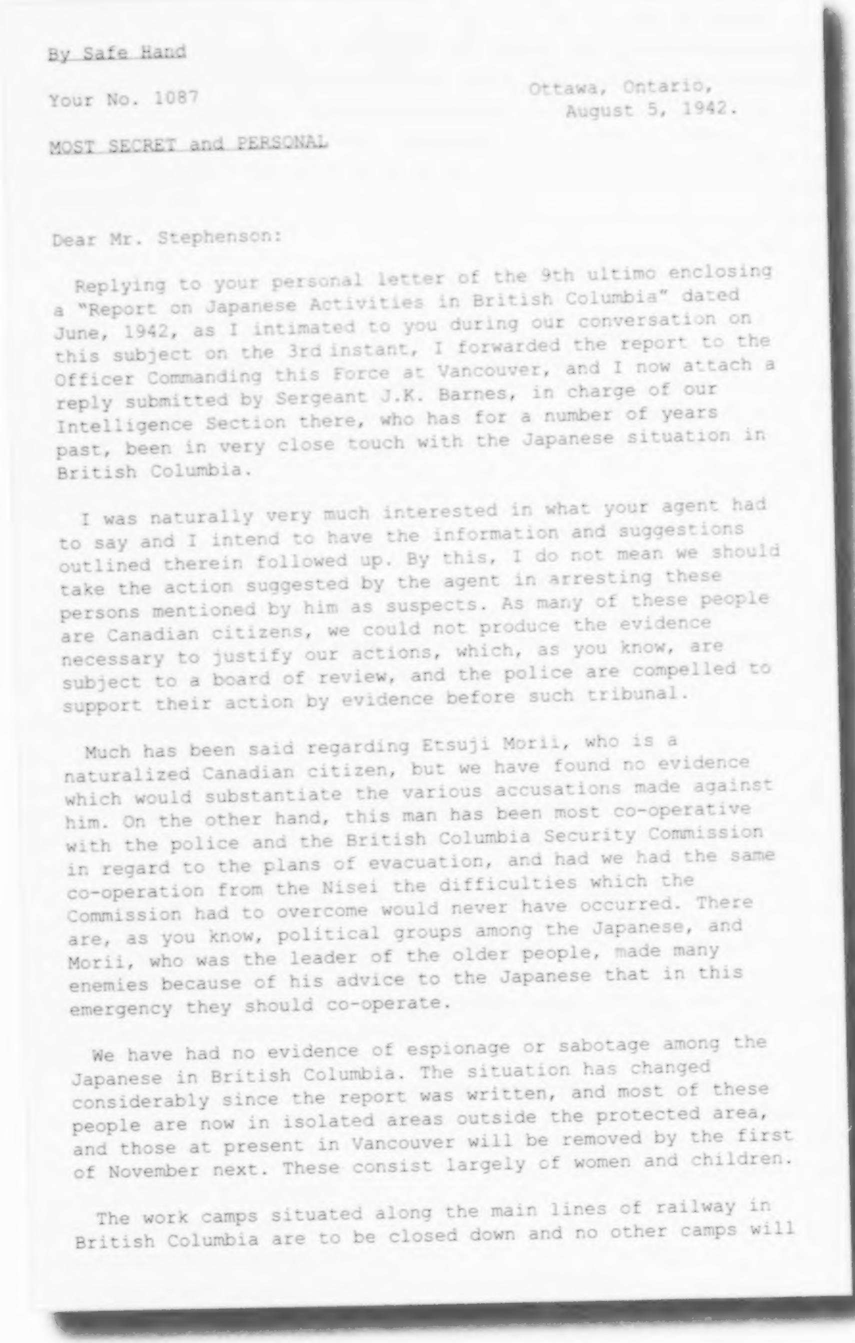

By Safe Hand

Your No. 1087

Ottawa, Ontario,
August 5, 1942.

MOST SECRET and PERSONAL

Dear Mr. Stephenson:

Replying to your personal letter of the 9th ultimo enclosing a "Report on Japanese Activities in British Columbia" dated June, 1942, as I intimated to you during our conversation on this subject on the 3rd instant, I forwarded the report to the Officer Commanding this Force at Vancouver, and I now attach a reply submitted by Sergeant J.K. Barnes, in charge of our Intelligence Section there, who has for a number of years past, been in very close touch with the Japanese situation in British Columbia.

I was naturally very much interested in what your agent had to say and I intend to have the information and suggestions outlined therein followed up. By this, I do not mean we should take the action suggested by the agent in arresting these persons mentioned by him as suspects. As many of these people are Canadian citizens, we could not produce the evidence necessary to justify our actions, which, as you know, are subject to a board of review, and the police are compelled to support their action by evidence before such tribunal.

Much has been said regarding Etsuji Morii, who is a naturalized Canadian citizen, but we have found no evidence which would substantiate the various accusations made against him. On the other hand, this man has been most co-operative with the police and the British Columbia Security Commission in regard to the plans of evacuation, and had we had the same co-operation from the Nisei the difficulties which the Commission had to overcome would never have occurred. There are, as you know, political groups among the Japanese, and Morii, who was the leader of the older people, made many enemies because of his advice to the Japanese that in this emergency they should co-operate.

We have had no evidence of espionage or sabotage among the Japanese in British Columbia. The situation has changed considerably since the report was written, and most of these people are now in isolated areas outside the protected area, and those at present in Vancouver will be removed by the first of November next. These consist largely of women and children.

The work camps situated along the main lines of railway in British Columbia are to be closed down and no other camps will

Secret letter from RCMP Commissioner S.T. Wood to W.S. Stephenson ("the man known as Intrepid"), stating that there has been no evidence of espionage or sabotage among the Japanese in British Columbia. There had been a riot in the Immigration Detention Building in Vancouver but this was because the men refused to leave the protected area in protest against the government policy of breaking up Japanese families.

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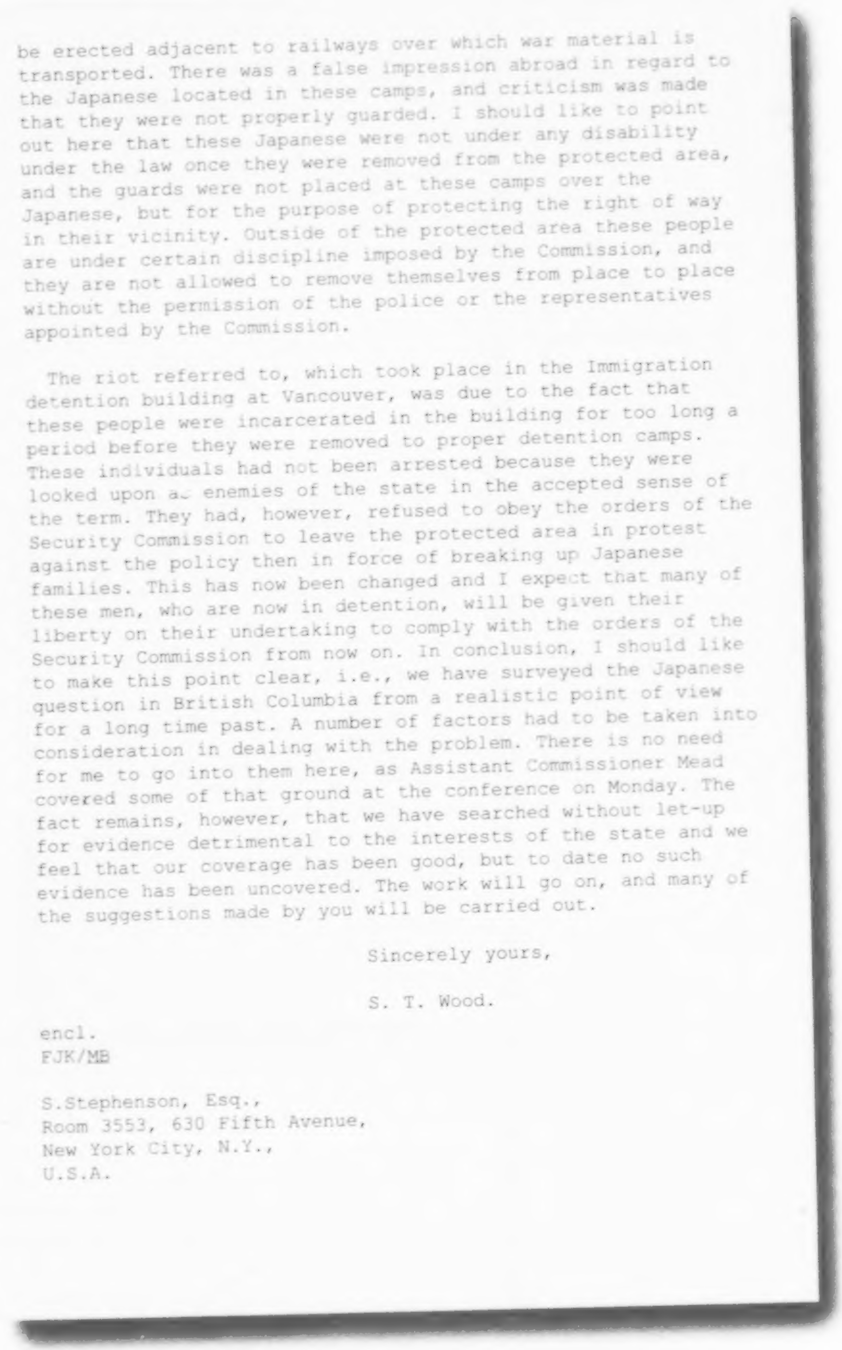

be erected adjacent to railways over which war material is transported. There was a false impression abroad in regard to the Japanese located in these camps, and criticism was made that they were not properly guarded. I should like to point out here that these Japanese were not under any disability under the law once they were removed from the protected area, and the guards were not placed at these camps over the Japanese, but for the purpose of protecting the right of way in their vicinity. Outside of the protected area these people are under certain discipline imposed by the Commission, and they are not allowed to remove themselves from place to place without the permission of the police or the representatives appointed by the Commission.

The riot referred to, which took place in the Immigration detention building at Vancouver, was due to the fact that these people were incarcerated in the building for too long a period before they were removed to proper detention camps. These individuals had not been arrested because they were looked upon as enemies of the state in the accepted sense of the term. They had, however, refused to obey the orders of the Security Commission to leave the protected area in protest against the policy then in force of breaking up Japanese families. This has now been changed and I expect that many of these men, who are now in detention, will be given their liberty on their undertaking to comply with the orders of the Security Commission from now on. In conclusion, I should like to make this point clear, i.e., we have surveyed the Japanese question in British Columbia from a realistic point of view for a long time past. A number of factors had to be taken into consideration in dealing with the problem. There is no need for me to go into them here, as Assistant Commissioner Mead covered some of that ground at the conference on Monday. The fact remains, however, that we have searched without let-up for evidence detrimental to the interests of the state and we feel that our coverage has been good, but to date no such evidence has been uncovered. The work will go on, and many of the suggestions made by you will be carried out.

Sincerely yours,

S. T. Wood.

encl.
FJK/MB

S.Stephenson, Esq.,
Room 3553, 630 Fifth Avenue,
New York City, N.Y.,
U.S.A.

HANDOUT 2.3

Newspapers reflected the range of opinions about the internment found in BC society in general. This article and the letter to the editor from the ***Vancouver Province*** *raise the question of how a democracy ought to behave in trying times.*

The Vancouver Province - 1942

WHAT WE ARE FIGHTING FOR

"Liberty for All Canadians Knows No Bar of Race, Color"

By Denis Murphy Jr.

Perhaps at this time it is a good thing for us to remember what we Canadians are fighting for.

It is said we are fighting for democracy. But in fact the matter goes deeper than this, for democracy is only the form through which we achieve and develop our ideas of liberty.

We are fighting to maintain the liberty we now have and for the opportunity of broadening and depending our conception of that liberty in the future.

Liberty – Canadian liberty – extends now to each and all of us. Each of our daily lives is made freer because we have it, and our understanding and tolerance towards each other is possible because we cherish it, not only for ourselves, but for all Canadians.

We cherish it jealously and if, as now, we must fight and die for it we will do so.

* * *

Liberty is the one idea most abhorrent to our enemies. Their ideology is its direct antithesis, and they attempt to destroy by force the institutions that keep its ideas alive, while using every artifice of propaganda to destroy its ideals in people's minds.

Liberty – Canadian liberty – is not an imperishable heritage of any group of Canadians, but of all. That is what makes valid the ideals that flow from its conception. No nation which embraces liberty could keep it alive while depriving any group of its citizens of it, because liberty applies to everyone and unless it does, it can not exist.

* * *

Ancient Greece abounded in liberal ideas, but since it was built on slavery, it did not believe in liberty but in privilege.

Should this happen in Canada, the blood now being shed by us in foreign lands would rise to mock the sacrifice thus spent.

Yet it has been suggested that we should deprive a large group of Canadians from Canadian liberty, a group of Canadians which has also shed blood to preserve the very thing we now wish to take from them, although their blood helped to preserve it for us.

Some have even gone so far as to say that we will use force against our fellow Canadians, that we might impress them of their unworthiness to share so precious a thing as liberty.

In time of war vast agencies are put in motion to protect all, whatever may be the color of our skin, our racial stock, our creeds. All citizens of Canada, even though their skin be yellow, are the children of liberty.

* * *

Through centuries of sacrifice we have created a legal system which is both the bulwark and the means of protecting it for each separate individual, and for all of us as a group. Are we now suddenly and immediately to be the instruments to strip liberty from any Canadian or group of Canadians, and thereby destroy what has so painfully been built up?

To those who suggest that we select one group of Canadians, deprive them of their freedom, shuttle them like cattle from their homes to distant parts, we ask, is it for this we are fighting?

Is this the meaning and content, the tolerance and respect that is the life and blood of Canadian liberty?

Extol, Not Emulate

Sir: The statement of "Veteran's Guard" that "Many people inflame the local Japanese question in order to get rid of the competition of an embarrassingly industrious people," hits the nail right on the head.

As one who for six years lived among these people in the Fraser Valley I know that they have progressed by putting into practice many virtues which we extol but do not emulate, such as hard work, patience, perseverance and cooperation.

I would like to thank you for the clear thinking, sanity and spirit of British fair-play which manifest your editorials on this very vexing problem. What a fine contrast to the attitude and spirit of Ald. Wilson who, now that the local Japanese have been sorely stricken by the deeds of their countrymen in Japan, is trying, Mussolini-like, to stab them in the back.

ANOTHER OBSERVER.

HANDOUT 2.3

The Enemy That Never Was

Ken Adachi, journalist and author, also wrote extensively on the history of Japanese Canadians, particularly in ***The Enemy that Never Was****. In this passage, he deals with the military situation.*

While evacuation proceeded at its leisurely pace, the progress of the Japanese military reached its peak and began to decline. The Battle of Midway on June 6, 1942 almost decisively disposed of any possibility that the Japanese might marshall the naval effort necessary for an invasion of North America or for sustaining their precarious foothold on the Aleutians.

Yet despite the immediate recognition of this military fact, the evacuation was remorselessly continued and accelerated, and no attempt made to mitigate its harshness. Protests by other provinces against acceptance of Japanese evacuees would surely have been swiftly and incisively overcome with an appeal towards patriotism had there been a real military urgency; the Commission would have accelerated its search to find accommodation for women and children much earlier than it did and would have ignored the sensitivities of the white population over having the evacuees thrust into their localities. But in the summer of 1942, the permanent housing in the "interior settlements" had not yet been constructed. Could "military necessity" or "national security" justify mass evacuation after Midway had removed the last threat of sustained attack, as Allied military leaders had judged at that time?

Even before Midway, military leaders – in Canada and the United States – did not expect an invasion. Admiral Stark, U.S. Chief of Naval Operations, testified before a Congressional committee in February, 1942, that he did not believe it would be possible for the enemy to engage in a sustained attack on the Pacific coast at that time, although sporadic raids were probable. Despite losses at Pearl Harbour, the U.S. Navy did not expect Japanese naval attacks east of Hawaii, but believed that strikes on Puget Sound, San Francisco or the Panama Canal were not beyond the range of possibilities. This was apparently the view of Roosevelt, Churchill and the British, Canadian and American Chiefs of Staff as well. During the series of eight meetings between Roosevelt and Churchill and concurrent meetings of Chiefs of Staff, there was serious discussion over the possibility of attacks on the west coast by naval bombardment, mine-laying, attacks by "human torpedoes" or even carrier-borne air attacks or actual seaborne expeditions of troops, though the last seemed highly fanciful. Churchill stated that although the west coast might be "insulted" on occasion, he could see little likelihood that the Japanese would attempt an invasion of the continent. But beyond conjecture over spectacular "nuisance" raids, the main concern was with the possibility of a major attack on the Panama Canal. As even this was considered as "purely local" and "incidental," all apparently agreed that the main problem was still on the far side of the Pacific.

Even in February, when the Japanese were making spectacular progress, Allied leaders still felt no concern about an invasion; on the contrary, the greatest anxiety was over containing the south and westward thrust of Japan from enveloping Australia and India. And in the April 14, 1942, meeting between Churchill and British and American military leaders, it was reported that "full provision" had been made by the Chiefs of Staff in Washington for measures necessary to hold the Alaska-Hawaii-Australia line in the Pacific. Thus the danger of invasion after Midway was practically non-existent and before Midway was fairly remote – contrary to the claims of civilians in British Columbia.

(Page 222, 223)

source: ***The Enemy that Never Was***
McClelland and Stewart
Toronto, 1976

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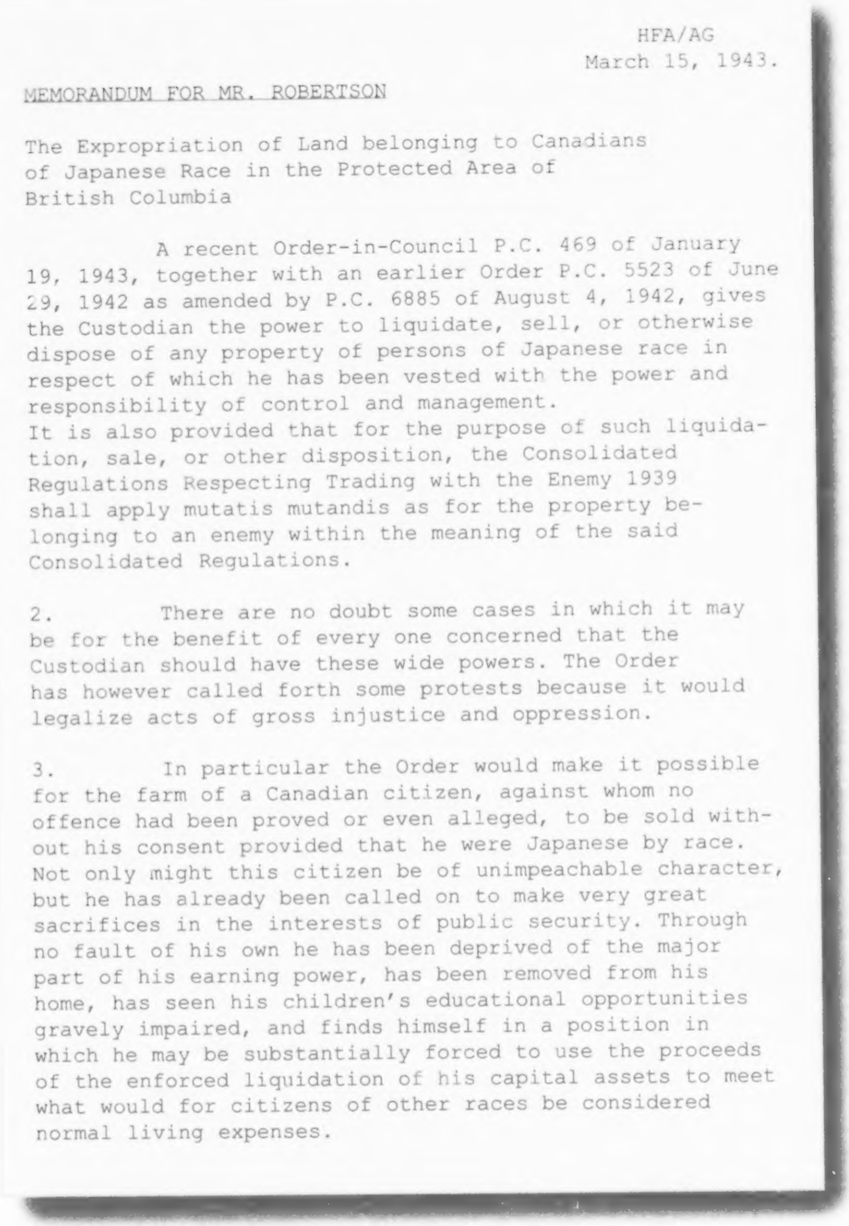

Memorandum from Henry F. Angus (Special Assistant to the Under-Secretary of State for External Affairs) to his superior, N.A. Robertson (Under-Secretary of State, External Affairs), severely criticizing the Orders in Council granting the Custodian of Enemy Alien Properties the right to dispose of any property owned by persons of Japanese race.

HFA/AG
March 15, 1943.

MEMORANDUM FOR MR. ROBERTSON

The Expropriation of Land belonging to Canadians
of Japanese Race in the Protected Area of
British Columbia

A recent Order-in-Council P.C. 469 of January 19, 1943, together with an earlier Order P.C. 5523 of June 29, 1942 as amended by P.C. 6885 of August 4, 1942, gives the Custodian the power to liquidate, sell, or otherwise dispose of any property of persons of Japanese race in respect of which he has been vested with the power and responsibility of control and management.
It is also provided that for the purpose of such liquidation, sale, or other disposition, the Consolidated Regulations Respecting Trading with the Enemy 1939 shall apply mutatis mutandis as for the property belonging to an enemy within the meaning of the said Consolidated Regulations.

2. There are no doubt some cases in which it may be for the benefit of every one concerned that the Custodian should have these wide powers. The Order has however called forth some protests because it would legalize acts of gross injustice and oppression.

3. In particular the Order would make it possible for the farm of a Canadian citizen, against whom no offence had been proved or even alleged, to be sold without his consent provided that he were Japanese by race. Not only might this citizen be of unimpeachable character, but he has already been called on to make very great sacrifices in the interests of public security. Through no fault of his own he has been deprived of the major part of his earning power, has been removed from his home, has seen his children's educational opportunities gravely impaired, and finds himself in a position in which he may be substantially forced to use the proceeds of the enforced liquidation of his capital assets to meet what would for citizens of other races be considered normal living expenses.

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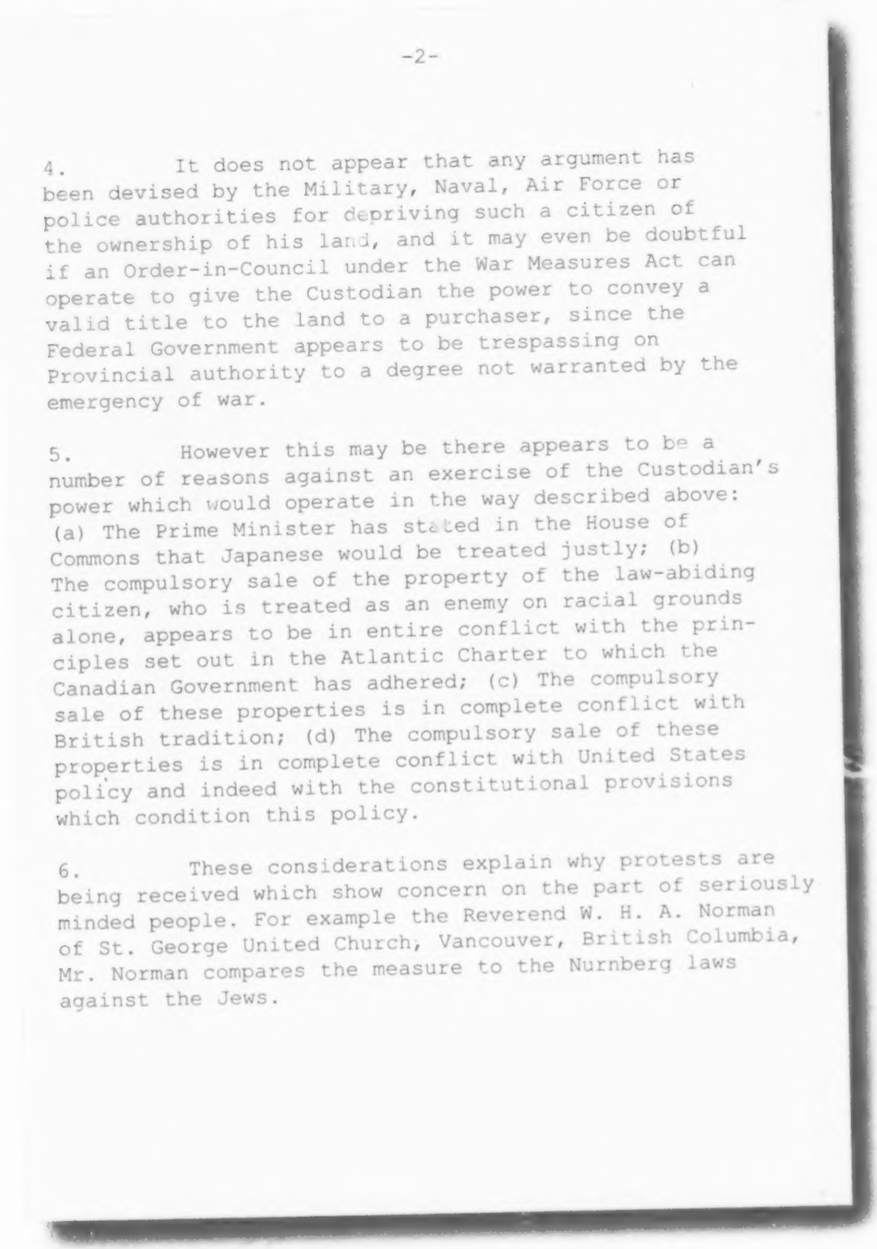

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4. It does not appear that any argument has been devised by the Military, Naval, Air Force or police authorities for depriving such a citizen of the ownership of his land, and it may even be doubtful if an Order-in-Council under the War Measures Act can operate to give the Custodian the power to convey a valid title to the land to a purchaser, since the Federal Government appears to be trespassing on Provincial authority to a degree not warranted by the emergency of war.

5. However this may be there appears to be a number of reasons against an exercise of the Custodian's power which would operate in the way described above: (a) The Prime Minister has stated in the House of Commons that Japanese would be treated justly; (b) The compulsory sale of the property of the law-abiding citizen, who is treated as an enemy on racial grounds alone, appears to be in entire conflict with the principles set out in the Atlantic Charter to which the Canadian Government has adhered; (c) The compulsory sale of these properties is in complete conflict with British tradition; (d) The compulsory sale of these properties is in complete conflict with United States policy and indeed with the constitutional provisions which condition this policy.

6. These considerations explain why protests are being received which show concern on the part of seriously minded people. For example the Reverend W. H. A. Norman of St. George United Church, Vancouver, British Columbia, Mr. Norman compares the measure to the Nurnberg laws against the Jews.

HANDOUT 2.4

EVIDENCE SUPPORTING THE GOVERNMENT OF CANADA

source: ***Documentary Problems in Canadian History***, *Vol. II, Post Confederation, edited by J.M. Bumsted, 1969, Irwin Dorsey Ltd., Georgetown, Ontario.*

BRITISH COLUMBIA GETS HER WAY

(House of Commons, Debates, February 25, 1942, p. 810.)

Mr. MACKENZIE KING: Perhaps I should give the house a statement I gave to the press this morning. I would have made it to the house first but I thought it was in the interest of law and order out on the Pacific coast that this communication should reach British Columbia without delay.

The statement was to the effect that power had been given to the Minister of Justice (Mr. St. Laurent) to exclude any or all persons, regardless of their citizenship, from protected areas as defined under the defence of Canada regulations.

The new regulation corresponds very closely to the proclamation issued by the President of the United States on Friday.

Under the amended order the Minister of Justice may require any or all persons, whether British subjects or not, to leave a protected area. He is further authorized to impose such restrictions as he may specify in respect of their employment, business, movements or places of residence. He can prohibit or restrict the possession or use by any or all persons in the protected area of any specified articles and can require the delivery of such articles to the Royal Canadian Mounted Police. In short, the defence of Canada regulations as now amended give the Minister of Justice full power to take any required security measure within the protected area with regard to any person within that area.

The protected area in British Columbia in which the new order will apply has been defined by the Minister of National Defence (Mr. Ralston) as the coastal belt between the Cascade mountains and the sea, including all the islands off the coast of British Columbia.

It is the policy of the government to use the powers of this order to take all necessary security measures to safeguard the defences of the Pacific coast of Canada.

HANDOUT

2.4

Denny Boyd is a well-known newspaper columnist for **The Vancouver Sun**. *In a column in 1984, Boyd presented the views of Frank Bernard who, Boyd says, "...represents the other side..." This short article is a brief, but representative summary of how many British Columbians saw the internment of Japanese Canadians in World War II and supports similar views presented in a much longer article by Alan Morley, also in* **The Vancouver Sun**, *May 31, 1977. The Boyd article is reprinted here.*

Interned Japanese Owe Thanks, Ex-Envoy Says

The Federal Government says it is sorry but will not compensate Japanese-Canadians for their internment during the Second World War. Vancouver businessman Frank Bernard feels not even an apology is necessary. He thinks Japanese-Canadians should thank Canada for the humane treatment they received. Bernard represents the other side at the heart of the lingering Japanese-Canadian story, the side that does not bleed…Bernard was there. He was right in the middle of it.… He had unlimited access to their new communities. His duties were to monitor and report on the living conditions of the relocation camps in Tashme, Slocan, Bridge River, Kaslo and New Denver and to serve as an intermediary for their complaints…

> ***"I believe 95 percent of them were loyal to Canada under normal circumstances, but who knows how may of them might have turned had the Japanese invaded the west coast."***

Bernard says of the Japanese-Canadians: "I believe 95 percent of them were loyal to Canada under normal circumstances, but who knows how many of them might have turned had the Japanese invaded the west coast, as was the real fear at that time. The other five percent were enemies of this country. In each camp, there were traitors to Canada, more among the foreign-born Japanese. But it was impossible to tell who was loyal and who was disloyal, the fate of Canada could have been affected by one traitor, especially in the event of an invasion. There was no other alternative to ensure security of Canada's coast waters. Under similar conditions today, the decision undoubtedly would have to be the same."

Bernard defends the system of internment as fiercely as he does the necessity…

"The camps were warm, dry and comfortable. Capable people were placed in charge of each camp and the International Red Cross inspected the camps regularly. Excellent medical and education facilities were set up for each camp. For the 80 per cent I mentioned, the facilities were significantly better than they had when most of them lived in sub-standard areas in Vancouver, Steveston and Prince Rupert. "Bear in mind, too, that this took place in wartime, while Canadian internees were dying from beri beri, slave labor and brutality."

Bernard faced the seizure and sale of Japanese-Canadians' homes, fishing boats and personal possessions without apology. "I was permitted to intercede in property matters on behalf of the Japanese. To imply intentional injustice in regard to Japanese properties is a gross untruth," he says … "Bearing in mind the existing markets and the fact that hundreds and hundreds of properties, businesses, automobiles and boats had to be liquidated in a short time, I think the custodian, Glen McPherson, did a remarkable job in an orderly and honest fashion with good accountability."

"Admittedly, this brought material hardship to many of the Japanese, but keeping everything in fair perspective and considering the alternatives, such as those practised by the enemy, the Japanese were very fortunate."

"The Japanese problem was a serious one, but it was handled with good sense, compassion and efficiency. I take my hat off to the people, most of them dead now, who were part of this humanitarian project."

> ***"Admittedly, this brought material hardship to many of the Japanese, but keeping everything in fair perspective and considering the alternatives such as those practised by the enemy, the Japanese were very fortunate."***

HANDOUT 2.4

Mutual Hostages

Mutual Hostages was written by two well-known Canadian historians, Patricia Roy and JL Granatstein, and two historians in Japan, Masako Iino and Hiroko Takamura. The footnotes can be found on pages 238-242.

By 29 December there was sufficient anti-Japanese hysteria that the Chiefs of Staff Committee in Ottawa advised the Cabinet War Committee that they, police, and local authorities 'were concerned less at the possibility of subversive activity by Japanese than at the danger of serious anti-Japanese outbreaks.' Indeed, the next day, Major-General R.O. Alexander, commanding on the Pacific Coast, wrote to the chief of the general staff:

> The situation with regard to the Japanese resident, in British Columbia is assuming a serious aspect. Public feeling is becoming very insistent, especially in Vancouver, that local Japanese should be either interned or removed from the coast. Letters are being written continually to the press and I am being bombarded by individuals, both calm and hysterical, demanding that something should be done. I have been informed that certain sections of the public in Vancouver propose to hold public demonstrations and street parades against the Japanese in the near future unless official action is taken. If these are held, they might lead to very serious inter-racial clashes involving considerable damage, bloodshed and possibly fatal casualties.

(page 79)

Canadian defences on the west coast were indeed weak. The RCN ships in the Pacific were too few and too lightly armed; the RCAF lacked airfields, aircraft, and trained crews or anti-aircraft guns to protect them. West-coast commanders thought the RCN could possibly counter an attack by a merchant raider or with small surface or submarine vessels, but they knew their forces could not cope with attacks by larger vessels or airborne raids nor prevent sabotage. At the meeting of the Joint Service Committee, Pacific Coast, on 9 January 1942, as the Ottawa conference was meeting, they recommended removing 'all male Japanese and other enemy aliens between the ages of 16 and 50' from coastal areas to reduce the likelihood of sabotage.

(page 82,83)

The cabinet was also aware of mounting public demands in British Columbia for stronger defence measures. Howard Green, MP (Vancouver South, Conservative), told Parliament that, in seven weeks, Japan had gained control of the Pacific Ocean. He predicted that sooner or later British Columbia would be bombed and quoted from the *Japan Times and Advertiser* that 'it was within the realm of probability "that the armed forces of this country [Japan] will land on the American continent."' The Canadian forces on the west coast, Green complained, were so inadequately equipped that some reserve army members lacked rifles. Moreover Green, like many others, had lost faith in the generals, suggesting that in case of invasion they 'would make another of their strategic retreats with the remnants of our forces to the mountains, leaving the people on the coast to their fate.' A few days later, Thomas Reid (New Westminster, Liberal) observed: 'so many optimistic reports have been made by high military men and authorities, which later events showed were certainly not justified, that people to-day can hardly be blamed for being rather sceptical.'

(page 86, 88)

*source: **Mutual Hostages***
University of Toronto Press
Toronto, 1990

HANDOUT 2.4

The Vancouver Province - 1942

This article from the **Vancouver Province** *represents a view commonly held by leaders in British Columbia at the time. The January 6, 1942 edition included this story about Vancouver labour leaders calling for the removal of all Japanese Canadians from the coastal area.*

Favor Removal of Orientals Should Invasion Threaten

Vancouver labor leaders, polled today on the Japanese issue, expressed themselves as in favor of whatever action will provide adequate protection for British Columbia from the danger of fifth column activity.

Many urge removal of B.C.'s 24,000 Japanese now or when an attack threatens.

"Intern all Japanese," is the demand of Birt Showler, president of the Trades and Labor Council of the Canadian Congress of Labor.

He said he doubted if Ottawa would take strong action because there are industrialists in the federal capital who want to keep cheap Japanese labor in B.C.

DON'T UNDERSTAND.

I think the Japanese here should be treated exactly as our people are treated in Japan - they should be interned. It is definitely a practicable scheme. Others can do it, why can't we?" he declared.

"In the East they don't understand our problem here; they've never had it themselves."

Percy R. Bengough, secretary of the Trades and Labor Council, declined to comment on the question for evacuating the Japanese or the effect of such a movement on the labor situation.

IF INVASION COMES.

Nigel Morgan, secretary of the International Woodworkers' of America, biggest union in the timber industry, which employs some 2000 Japanese, said he is in favor of removing the Japanese if invasion threatened, but he does not believe invasion is imminent.

The Japanese could be moved very quickly if necessary, he contends. The proposal to exile only the age group 18-45 he brands as futile. Only by evacuating the entire Nipponese population could danger of fifth column treachery be nullified.

Effect on the logging, sawmill and pulp industry would be negligible, he believes. There is no shortage of white sawmill labor, and although the logging camps are short of men, the Japanese were not employed to any extent in this department.

URGES EVACUATION.

Harold J. Pritchett, secretary of the Vancouver District Labor Council, Canadian Congress of Labor, and president of the district council of the International Woodworkers, urges evacuation of the entire Japanese population.

"It is unfortunate that all the Japanese have to be uprooted because of a small minority of Fascist-minded people in their midst. But Canada is at war and we can't be squeamish about these things," Pritchett says.

"As it happens the Japanese settlements are at the mouths of rivers close to basic industrial nerve centres and at spots of vital military importance."

"Moving the Japanese doesn't mean embarking on a policy of racial hatred, or opening the way to anti-Japanese riots."

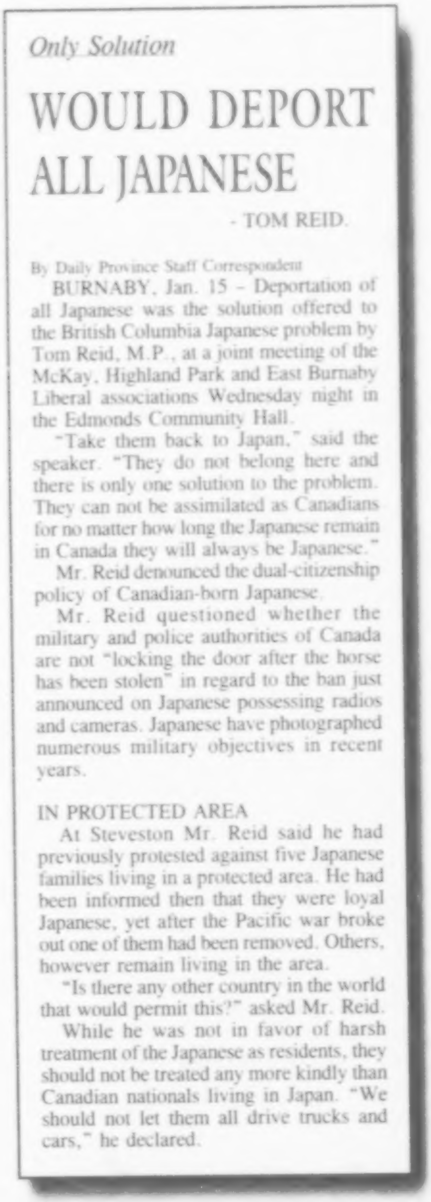
WOULD MOVE THEM.

Liston C. Campbell, president of the Vancouver District Labor Council of the Canadian Congress of Labor, and business agent for the Boilermakers' and Iron Shipbuilders' Union of Canada:

"My honest opinion is that we should get rid of the Japanese from the Pacific Coast as soon as possible. It might cause hardship for some but if there are 100 or 200 fifth columnists among the Japanese, it would be worthwhile moving the whole Japanese population where no harm can be done."

HANDOUT 2.4

This article from the ***Vancouver Province*** *represents a view commonly held by leaders in British Columbia at the time. The January 19, 1942 edition has Tom Reid, Liberal Member of Parliament, demanding that Japanese Canadians be deported to Japan.*



Only Solution

WOULD DEPORT ALL JAPANESE

- TOM REID.

By Daily Province Staff Correspondent

BURNABY, Jan. 15 - Deportation of all Japanese was the solution offered to the British Columbia Japanese problem by Tom Reid, M.P., at a joint meeting of the McKay, Highland Park and East Burnaby Liberal associations Wednesday night in the Edmonds Community Hall.

"Take them back to Japan," said the speaker. "They do not belong here and there is only one solution to the problem. They can not be assimilated as Canadians for no matter how long the Japanese remain in Canada they will always be Japanese."

Mr. Reid denounced the dual-citizenship policy of Canadian-born Japanese.

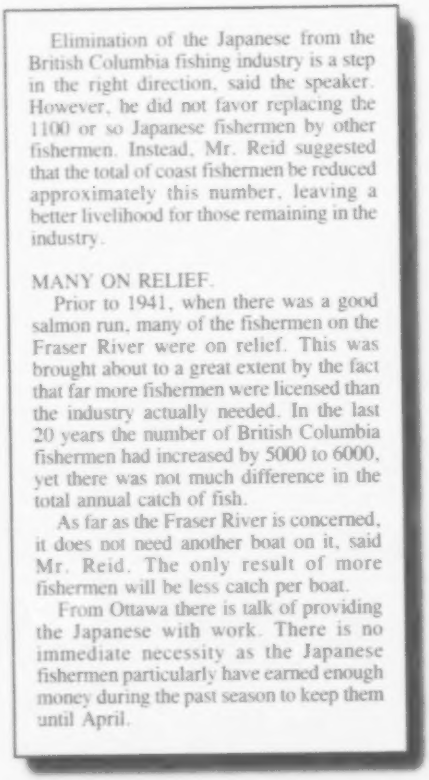
Mr. Reid questioned whether the military and police authorities of Canada are not "locking the door after the horse has been stolen" in regard to the ban just announced on Japanese possessing radios and cameras. Japanese have photographed numerous military objectives in recent years.

IN PROTECTED AREA

At Steveston Mr. Reid said he had previously protested against five Japanese families living in a protected area. He had been informed then that they were loyal Japanese, yet after the Pacific war broke out one of them had been removed. Others, however remain living in the area.

"Is there any other country in the world that would permit this?" asked Mr. Reid.

While he was not in favor of harsh treatment of the Japanese as residents, they should not be treated any more kindly than Canadian nationals living in Japan. "We should not let them all drive trucks and cars," he declared.



Elimination of the Japanese from the British Columbia fishing industry is a step in the right direction, said the speaker. However, he did not favor replacing the 1100 or so Japanese fishermen by other fishermen. Instead, Mr. Reid suggested that the total of coast fishermen be reduced approximately this number, leaving a better livelihood for those remaining in the industry.

MANY ON RELIEF.

Prior to 1941, when there was a good salmon run, many of the fishermen on the Fraser River were on relief. This was brought about to a great extent by the fact that far more fishermen were licensed than the industry actually needed. In the last 20 years the number of British Columbia fishermen had increased by 5000 to 6000, yet there was not much difference in the total annual catch of fish.

As far as the Fraser River is concerned, it does not need another boat on it, said Mr. Reid. The only result of more fishermen will be less catch per boat.

From Ottawa there is talk of providing the Japanese with work. There is no immediate necessity as the Japanese fishermen particularly have earned enough money during the past season to keep them until April.

HANDOUT 2.4

The two letters from the January 9, 1942 edition of ***The Vancouver Province*** *represent the range of opinion commonly found in British Columbia at this time.*

LETTERS

[Briefly worded letters on any subject of public interest are welcome in this column.]

Should Unite Canada

Sir: I read with interest the many letters regarding the local Japanese-Canadian problem.

As I have attended school, church, and social functions with people of different racial forefathers, I would like to say that I have found all to have something to offer to this Canada of ours.

I was very glad to hear that an official who had just returned from Ottawa suggested that the opportunity be given to pro-British Japanese Canadians to join the Canadian army. This invitation should be extended to all pro-British Canadians.

This war should be something to unite Canada, not break it up into many different factions. All pro-Axis people living in Canada should be sent away from this coast to the interior of the Dominion, thereby making it easier for the authorities to handle.

BORN IN VANCOUVER.

Would Intern Them

Sir: Your editorial about the Japs in Vancouver gives me a pain in the neck.

Of course the Japanese are perfect gentlemen. "Excuse please," "very sorry" and, of course, the Japs in Canada are not of the same race as the Japs in Japan - or say in the Philippines.

They are of a different calibre entirely - no Japanese blood in them. There were no fifth columnists in any of the places Japan attacked, the police and secret service forces having picked them all up.

The Jap fifth columnist would be one sneaking around in the dark, we suppose, and not one of the highly-polished gentlemen hobnobbing around with the "upper five hundred."

And the Japanese Government, being a race apart from the other Japs, have adopted the methods and policies of the Nazis. Better read history, Mr. Province, and see if the Japs didn't inaugurate those methods long before the Nazi was ever invented.

Better to intern them all - and ship them back to Japan after the war. They will be needed there to help build up Japan and, with their B.C. education, will probably be able to give a lead to Japan in a better moral understanding of world needs and world co-operation.

Vinsulla. W.J. GEORGE

[Note: Letters to the editor should not exceed 150 words in length. They must be accompanied by the name and address of the writer.]

HANDOUT 2.5

THE RIGHT TO HABEAS CORPUS

The right to Habeas Corpus (Latin for "to have the body") has been entrenched in English law since the late 17th century. Under this law, the Crown was given the burden of proving, with physical evidence, the guilt of an accused. The law was formally accepted in the statutes of Charles I in 1679, and later entrenched in the English Bill of Rights, the American Bill of Rights, and in the Canadian Charter of Rights and Freedoms. In our present legal system the right to Habeas Corpus essentially means that the Crown must bring forward evidence if one is to be charged and convicted of an offence. The following passage taken from "Commentaries on the Laws of England, Volume I" (1775) was written by the famous British jurist Sir William Blackstone.

> ...that no freeman shall be taken or imprisoned, but by the lawful judgement of his equals, or by the law of the land. And many subsequent old statutes expressly direct, that no man shall be taken or imprisoned by suggestion or petition to the King or his council, unless it be by legal indictment, or the process of common law. By the petition of right it is enacted, that no freeman shall be imprisoned or detained without cause shewn, to which he may make answer according to the law. If any person be restrained of his liberty by order of any decree, or by command of the King's majesty in person, or by warrant of the council board, or of any of the privy council: he shall, upon demand of his council, have a writ of habeas corpus, to bring his body before the court of King's bench, who shall determine whether the cause of his commitment be just.

TRIAL BY JURY

The right to trial by a jury of one's peers is one of our most important legal entitlements. Trial by jury evolved from the earlier practice of trial by battle where two competing adversaries would literally battle to the death. The jury trial was first protected in English law with the enactment of the Magna Carta ("Great Charter") in 1215. Its origins lie with the Norman conquerors of England, who used "jurors" to identify people in their community who had committed crimes against the King. Thus, in its infancy, the jury trial of the Magna Carta had a very different purpose than we see today. The jury trial system used in Canada, the United States and England was developed during the 17th century, and at this time, the idea of an independent and impartial jury evolved. The following passage comes from the Magna Carta (1215).

> ...no freeman shall be taken or imprisoned, or deseized, or outlawed or banished, or anyways destroyed; nor will we pass upon, or commit him to prison, unless by the legal judgement of his peers, or by the law of the land.

HANDOUT 2.6

A COMPARISON OF THE CANADIAN AND AMERICAN INTERNMENT EXPERIENCE

The Japanese American Story

source: *Justice In Our Time* (1988), page 8

On February 18, 1942, US President Roosevelt issued Executive Order 9066 authorizing the incarceration of 120,000 Japanese Americans living on the West Coast. While Japanese Canadians and Japanese Americans experienced a similar abuse of civil rights, few Canadians are aware that the mistreatment of Japanese Canadians was much more severe.

- Japanese Hawaiians living near the Pearl Harbor base were not taken from their homes and interned. Japanese Americans on the Pacific Coast were removed to internment camps but their property and businesses were not confiscated and sold by the authorities.
- Japanese Americans did not pay for their internment, Japanese Canadians did.
- Japanese American families were not split up as were Japanese Canadian families.
- No dispersal or exile policy forced Japanese Americans to Japan. In Canada, 4000 Japanese Canadians were sent to Japan before protests and a United Nations declaration put an end to the exile policy.
- Japanese Americans were allowed to serve in the US military. Japanese Canadians were denied the honour of defending their country until close to the end of the war.
- Japanese Americans were allowed to return to their homes and businesses on the West Coast in January 1945 before the war with Japan ended. Japanese Canadians had to wait until April 1, 1949 before they were permitted to return to the BC coast.

> *"It is immoral to turn our faces away from protecting the foundations of our great democracy so that no other group of men will ever take our laws lightly and make decisions on government action based on ancestry. Redress is morally right and just."*
>
> *Grace Uyehara*
> *Executive Director,*
> *Education Committee,*
> *Japanese American*
> *Citizens' League*

Redress for Japanese Americans

In 1983, a Congressional Commission established to recommend appropriate redress for the wrongful internment of Japanese Americans during World War II concluded that Japanese Americans should receive an official acknowledgement of the injustices inflicted on them and an award of US $20,000 to each surviving victim of the internment. On September 17, 1987, on the 200th anniversary of the American Constitution, the US House of Representatives passed the Civil Liberties Act of 1987, also known as Redress Bill HR442. The Act endorses the recommendations made by the 1983 Commission. Some highlights of the Act:

- An acknowledgement that the internment order violated "basic civil liberties and constitutional rights" and resulted from "racial prejudice, wartime hysteria and the failure of political leadership."
- A formal apology for the Japanese American internment.
- A recommendation that the President and the Department of Justice consider pardoning those who resisted detention orders.
- $1.37 billion in compensation to those uprooted during the War: $20,000 to each of 66,000 surviving internees and $50 million towards educating the American public about the uprooting.

The US Senate is expected to pass a similar bill, and while the President can veto the bill, the House can override a veto with a two-thirds majority.

> *"I think, as a country, we need this bill [The Civil Liberties Act of 1987] more than the victims."*
>
> *Barney Frank,*
> *US Representative*
> *The New York Times,*
> *October 4, 1987*

Asian America

Japanese Americans faced similar circumstances in the United States and similar treatment at the hands of their government. However, there were some significant differences, partly because rights in the United States were entrenched in the constitution, allowing Japanese Americans to have their day in court. Not all of the cases went in their favor. However, in the Korematsu case before the Supreme Court, significant minority opinion was offered by dissenting justices. The views of one dissenting justice, Frank Murphy, presented in Roger Daniels' book, ***Asian America****, raised the issue of racism. Daniels also reports the Endo case where the Supreme Court ruled, " ... it was impermissible to hold loyal citizens against their will." (p. 280) This is an excerpt of Daniels' book.*

After examining in detail the various charges made against the Japanese American community and quoting some of General DeWitt's choicer rhetoric, Justice Murphy concluded with a defence of what we now call "cultural pluralism":

> A military judgment based upon such racial and sociological consideration is not entitled to the great weight ordinarily given to judgments based upon strictly military considerations . . . I dissent, therefore, from this legalization of racism . . . All residents of this nation are kin in some way by blood and culture to a foreign land. Yet they are primarily and necessarily a part of this new and distinct civilization of the United States. They must accordingly be treated at all times as the heirs of the American experiment and as entitled to all the rights and freedoms granted by the Constitution.

It is worth noting that not even Justice Murphy looked behind General DeWitt to see Secretaries Stimson and McCloy and, of course, President Roosevelt himself as the real violators of the constitutional rights of the Japanese Americans. Similarly, in the Hirabayashi case, Justice Frankfurter had supported what he called the decision of "Congress and the Executive," subtly reversing the order of responsibility. The Roosevelt Court simply did not point fingers at its creator.

It did, however, have more to say on the situation of Japanese Americans. In a companion decision to the Korematsu case, handed down the same day (December 18, 1944), the Court unanimously agreed that it was impermissible to hold loyal citizens in detention against their will. The case involved Mitsuye Endo, a Japanese American woman, a native Californian and a permanent civil servant of that state who had a brother serving in the armed forces of the United States. She had been relocated to the camp at Topaz. Shortly after arriving there, she had applied for a writ of habeas corpus. She could have applied successfully for leave clearance and have been released, since she was clearly employable in the civilian economy, but she had refused to apply. Since she would not comply with its procedures, the WRA opposed her writ. The ACLU, in its brief for her, stressed three points: first, the government was without power to detain a citizen against whom no individual charges had been instituted; second, segregation and detention of citizens on the basis of ancestry was patently unconstitutional; and third, since she was being kept behind barbed wire involuntarily and without due process, she was entitled to release without complying with WRA regulations.

(page 279, 280)

source: Asian America: Chinese and Japanese in the United States Since 1850, University of Washington Press, Seattle, 1990.

HANDOUT 2.6

Comparing Internment of Japanese Canadians and Japanese Americans

Japanese Canadians	Japanese Americans
Period of Loss of Rights During WWII, Canada's War Measures Act gave the government sweeping emergency powers which made the internment legal. These powers were extended by the National Transitional Emergency Powers Act and Japanese Canadians were not allowed to return to the Pacific Coast until April 1, 1949. The internment period lasted 7 years.	**Period of Loss of Rights** The internment of Japanese Americans was justified by the courts as due to "military necessity" but the Constitution was invoked and internment ended before the end of the War in the Pacific. Internment lasted 2-1/2 years.
Intelligence Reports on Japanese Canadians Prime Minister Mackenzie King stated in the House of Commons that there had been not one instance of a Japanese Canadian being charged with a disloyal act. This was not surprising since both the RCMP and the Army had concluded it unnecessary for a mass internment or relocation of Japanese Canadians.	**Intelligence Reports on Japanese Americans** The Navy and the FBI both opposed the President's decision to forcibly relocate Japanese Americans, based on their intelligence reports. The Army and State Departments ignored a State Department report certifying that there was no loyalty problem within the Japanese American community.
Post-war "Ethnic Cleansing" Policy Racist politicians and their many supporters had for decades dreamt of ridding British Columbia of all non-whites and the war provided an opportunity to solve at least "the Japanese Problem." Their policy was "No Japs from the Rockies to the Sea." Japanese were to show their loyalty by voluntarily moving out of British Columbia and going to other parts of Canada. The alternative was to go back(sic) to Japan. The choice was not an easy one because many Canadian communities opposed accepting Japanese. In the end, 3,964 were removed to Japan, most of them Canadian citizens.	**Post-war "Ethnic Cleansing" Policy** Asian Exclusionists were quite prominent in the West Coast States of the US and there was a similar desire among White supremacists to rid those regions of Japanese by preventing their return to the coast after the war ended. Weglyn, pp. 190-191 shows the US State Department's interest in Canadian plans for "ethnic cleansing" as being possibly applicable to the West Coast States.
Destruction of Communities The National Association of Japanese Canadians which represented their people in the negotiations for Redress, insisted on a community development fund in order to assist in the redevelopment of communities which had been destroyed through not only dispersal but also confiscation and sale of community buildings, churches and other assets.	**Destruction of Communities** Compared to the situation of their Canadian cousins, Japanese Americans were separated from their homes and communities for a third of the time and they were not burdened with the wholesale disposal of their properties.
Redress Official Apology from the Government of Canada. C$21,000 tax-free individual compensation to all Japanese Canadians who suffered loss of rights, including those born up to March 31, 1949. C$12 million community fund. C$12 million toward a Canadian Race Relations Foundation to help fight racism, with government to match this amount.	**Redress** An official apology from the US Government. US $20,000 individual compensation to all Japanese Americans who were relocated and interned in the camps. US $50 million community fund.

sources: Adachi, Ken – **The Enemy That Never Was**, *A History of the Japanese Canadians*, McClelland & Stewart, Toronto. 1976.
Miki, Roy and Kobayashi, Cassandra – **Justice in Our Time: the Japanese Canadian Redress Settlement** Talonbooks, Vancouver. 1991
Weglyn, Michi – **Years of Infamy: the untold story of America's Concentration Camps** Morrow Quill paperbacks, New York. 1976
Armor, John and Wright, Peter – Manzanar Vintage Books, New York. 1989.

HANDOUT

2.6

Comparing Internment of Japanese Canadians and Japanese Americans (cont.)

Japanese Canadians	**Japanese Americans**
"Internees" Those who were relocated in 1942 to government-constructed camps, "ghost towns," and "self-supporting" situations outside the Protected Zone, a 100 mile strip along the Pacific Coast of British Columbia, Canada's westernmost province.	**"Internees"** Those who were incarcerated behind barbed-wire in the government-constructed camps in isolated areas of the United States.
Number of Internees: 22,000	**Number of Internees:** 117,000
Initial relocation Many sent to barns of the Pacific National Exhibition at Hastings Park in Vancouver.	**Initial relocation** Many sent to "holding areas," the barns of racetracks and fairgrounds.
Family breakup In the first stages of relocation, many adult males were sent to Road Camps to build roads through the mountains. Wives and children were sent to internment camps. Families were reunited except for those who were sent to the barbed-wire Angler camp.	**Family breakup** There was no policy dividing families by place of internment.
Cost of Interment Internees paid for their own living expenses except for basic housing in government camps.	**Cost of internment** The War Relocation authority provided housing, food and some clothing.
Property losses The Custodian of Enemy Alien Property confiscated real estate and other belongings and sold them without the consent of their owners. Many were sold to returning veterans. Also panic sales, looting, depreciation.	**Property losses** Panic sales, looting, depreciation. Confiscation and sale of properties if taxes were not paid (Tax Sales).
Education in Camps Local school boards where the camps were constructed refused to offer schooling to the internees' children because they were not the dependents of local taxpayers. The internees organized elementary education among themselves and it was supported by the BC Security Commission. Churches were also involved, especially in offering secondary education.	**Education in Camps** Manzanar – the state of California ran the school system, K-12, which became fully accredited. Some college-level courses were also available in the camps.
Serving in Armed Forces Japanese Canadians were not accepted in the Armed Forces of Canada until 1945 and then only as translators.	**Serving in Armed Forces** Japanese Americans were drafted into the forces. Some saw it as a way of demonstrating their loyalty and achieved great acclaim in the 442nd regiment and 100th battalion. Others resisted to protest internment and were court-martialled and imprisoned.
Internment Administration The British Columbia Security Commission managed the internment. The three commissioners were an industrialist and two policy assistant commissioners.	**Internment Administration** The War Relocation Authority was under the US Army.

HANDOUT 3.1

THE PEOPLE NEXT DOOR: A CASE STUDY

"Hey Mom, a truck is coming," yelled Jimmy, our oldest boy. I walked out to our front porch, and sure enough, coming slowly down the street was a large truck. It came to a stop in front of the house next door. I looked over to our next door neighbour's verandah. The swinging couch was still there and I realized with a bit of a shock that much of their furnishings must still be in the house. The kids' bikes were still in the driveway. Even their car was in the garage. I wondered what the new neighbours were going to do with all the things that had been left.

Our neighbourhood was a quiet, pleasant place filled with good, affable people. There was an elderly couple who lived on one side of us. They tended their garden, preserved and pickled or raked and shovelled, depending on the season. The family on the other side, the ones who had moved and left all their things behind had been much like mine. They had three children, very close to my own children's ages. He owned a store downtown, routinely leaving at eight every morning. Susan, the wife and I had been friends, maybe not close friends, but affable, chatty neighbours. We talked over the fence, helped each other when we came down with colds or the flu, and regularly fed each other's children as they were always in one or the other of our homes. Our kids grew up together, playing, going to school and sharing secrets, triumphs and tragedies that always seemed so much bigger than they really were. I had worried a little about my children's closeness to the Yamamotos, but I figured time and the aging process would sort out the difficulties. Now it seemed that events had intervened in the natural evolution of such relationships.

I remember back to the morning I had picked the newspaper up off our front porch. It was a cold, blustery March day and I wanted to hurry back into my warm house. I brought the paper to the breakfast table and with my morning tea, I settled in to find out what was new in the world that day. The article was small and in the bottom corner of the paper. All people of Japanese origin were to register with the local officials. It seemed the war was finally touching us in our small corner of the world.

The Yamamotos needed to be moved to a safer place, the government officials later decided. The Canadian government was worried that either Japanese people would spy for Japan, become what they called a "fifth column," or else white Canadians would rise up and attack them. I didn't think that was a realistic possibility, but my husband had said that the talk in his office was very fierce against the Japs. It was strange seeing them go and now we were looking at new people moving into their house.

After the moving truck left, I took a pie over next door. I wanted to meet our new neighbours and welcome them to the neighbourhood. I walked up their front steps and a pleasant looking woman came out of the front door and greeted me. After initial introductions, pleasantries and welcoming words, I got up the nerve to ask about the furniture and other things that had been left.

"What is going to be done with the Yamamotos' things?" I asked.

"The government is sending someone around to pick everything up. I think it is going to be held in storage for the people who left, but the man said if there was anything we wanted we could buy it. We're going to offer them $200.00 for the car in the garage." "$200.00," I exclaimed. "That car cost Stan $2,000.00 brand new last year."

"Yes well, I understand that the going rate for Jap stuff is 10% of the original value. It has been used by Japs; no knowing what they've done to it. The money will be held in trust for the previous owners. It's not like we're cheating them or anything. We're getting a good deal and so are they. The money will be put in a trust fund and it'll get interest and everything. Is there anything you want? I bet the government would be real happy if there is less stuff to move."

I thought about all the lovely things Stan and Susan had owned, all the toys, books and bikes that had been the children's. I felt very uneasy with the idea that someone else would be taking them over. I wondered what Stan and Susan were using in their new place. In fact, I began to wonder where their new place was and what it was like.

I was brought out of my reverie, realizing my new neighbour had asked me a question and I hadn't answered.

"Sorry," I said. "I was just thinking about the people who used to live here. Our children were very good friends and I know my kids will miss them a lot. Do you have any children?"

"No, my husband and I haven't been blessed with little ones. But, if you don't mind my saying so, I think you're better off now that those people have moved. If I did have kids, I wouldn't want them playing with Japs. Who knows what secrets they would be able to worm out of them and what they'd pass on to their parents. Did you ever wonder about the short wave radio they had? I saw it first thing when I walked into the living room. I bet they were talking to Japan and telling them all kinds of things we don't want them to know."

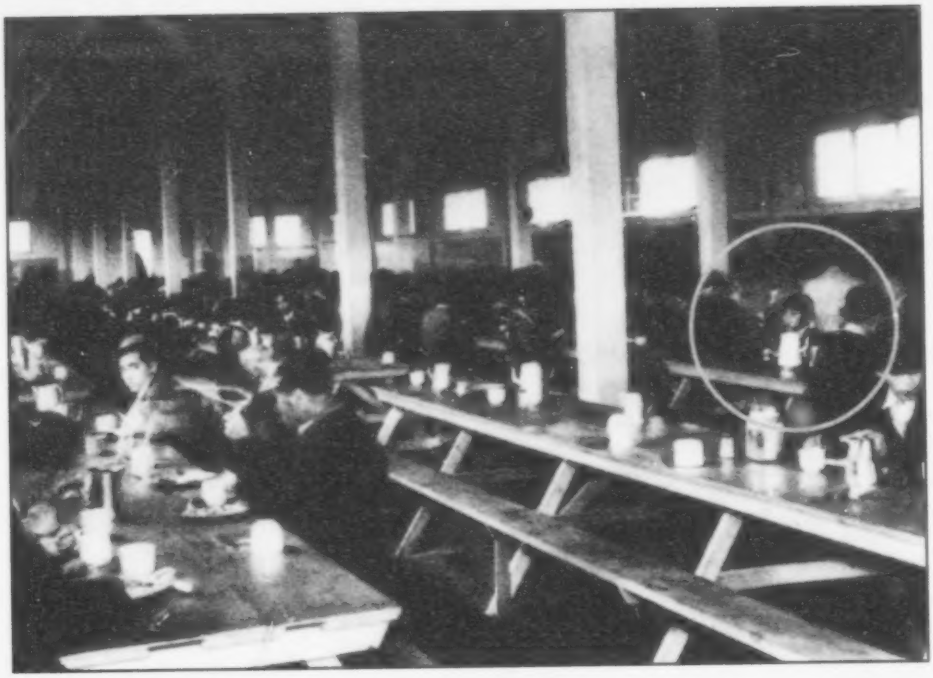
I almost laughed out loud. Stan had been an avid radio buff. He was so proud of his set that could pick up stations as far away as London, Brazil and China. He could only understand what was being said on the BBC, because Stan only spoke English, but he loved hearing all the different voices from far away countries. The children had been mesmerized by the sounds coming from the radio too. They would bring out the atlas and talk excitedly about where the voices they were hearing were coming from.

"Oh Stan wasn't a spy," I said. "That's ridiculous. The Yamamotos were very nice people."

"It's always those nice, quiet ones you have to watch out for. I heard tell of an old lady who was sending messages in the laundry bags to the sailors on ships that had snuck into shore in the dark of night. You never know who is going to turn on you, so you better be safe and round all of them up and put them where they can't do any harm. That's what I say."

I didn't bother disagreeing with my neighbour. She could be right, but I didn't believe that the Yamamotos were a danger. She didn't know them like I did and no doubt she would be suspicious of me if I spent too much time and energy defending them. I was just glad that they were out of harm's way. If people like this woman thought that all Japanese, whether born in Canada or not were potential spies, then perhaps they were safer living in the interior of BC with their own kind.

HANDOUT 3.2



The Boy

Incarcerated and separated from his family and friends, the 12-year-old boy sits alone in the mess hall at Hastings Park. His father has been sent away. His mother and sister are living in the livestock building on the same fair grounds but he cannot be with them. Men and boys over 12 years old are segregated from women and children. He had the mumps while in Hastings Park but his mother and sister were not allowed to visit him.

Photo: Public Archives of Canada.

HANDOUT 3.3

MARY'S STORY

My grandfather, Kumanosuke Okano, came to Canada in 1896 from Hiroshima, Japan followed in 1902 by my grandmother, Riyo Kimura Okano. My mother, Kimiko Okano, was born in 1904, the first Japanese Canadian baby born in Steveston, BC. My father, Katsuyori Murakami, was born in Hiroshima in 1899 and came to Canada in 1926 after he married my mother. I have three sisters and two brothers.

Before WW II we lived on Saltspring Island where my parents had a very successful farm. The land was cleared with dynamite and with a lot of physical effort. They raised 5,000 egg laying chickens and varieties of berry crops, asparagus and vegetables. They hired Japanese women from Chemanius to help during the harvest season. During the summer baby sitters were hired to look after the children. The farm had 17 acres on which Father built many buildings, including our house. By 1941, my parents had built the farm into a profitable business. They were planning to buy more land and luxuries for the house and family. After nine long years of excruciatingly hard work and sacrifices, their dream of wealth was becoming a reality.

When the Pacific war began, like other people of Japanese origin, we became prisoners of the Canadian government. My father was taken away from us like a common criminal and Mother was left with five children aged one to 14. Fear enveloped our lives because we did not know what was going to happen to us. We were now labeled "Enemy Aliens" and our civil rights were taken away. We were not allowed to attend church or school. Mother was permitted to go shopping but otherwise we were not allowed to leave our property. A month after Father disappeared into a void, the 72 remaining Japanese Canadian people were sent by boat to Vancouver (four other men were taken away at the same time as Father). We were herded into a very large animal barn in Hastings Park where they had thousands of army bunk beds and animal stalls for us to sleep in. The pungent smell of animal urine and feces permeated our daily existence. We must have been the first wave of prisoners gathered in this holding centre. The straw was not yet stuffed into the bags that were to have been our mattresses. Instead, loose straw was scattered on the bunks and we slept on it covered by two gray army blankets. Toilets were troughs with water constantly running through it. Lime was sprinkled all around to cover up the smell but it did not help. Unpalatable, unfamiliar food fed to us at the mess halls caused hundreds of people to get diarrhea and food poisoning. We stayed in this hell for one month and then were sent by train to Greenwood, an abandoned mining town. There we were put into very old, dirty, abandoned buildings that once housed miners. The women and girls had to clean the interior to make it livable. We had to sleep on the floors in a small cubicle and cook our own food in a cramped communal kitchen. Life was very difficult, especially for the mothers who were forced into the role of single parenthood. The children had no school but did attend activities created by the Catholic nuns.

My mother received a censored letter from our father for the first time since he was taken away from us. He was shipped with other Japanese nationals to a camp in the very cold area near Banff, Alberta called Yellowhead Pass, to work as laborers on the Trans Canada Highway project. They had spent two nights in the barns in Hastings Park from where they were sent off on a train. Father and his fellow prisoners lived in very uncomfortable conditions in railway boxcars. They were cold, damp, dirty and crowded. My father was paid 25 cents an hour and had to send at least half the amount every month to his family. In the letter Father included a $20 bill. He worked on the road crew until his health began to fail. He was then transferred to a cookhouse to be a helper preparing food and washing dishes. When the snow melted and the surroundings became dry, the men were transferred to live in large tents.

HANDOUT 3.3

Later we were told that if we agreed to go east of the Rocky Mountains to work in the sugar beet fields of Alberta, they would allow us to join our father. We were reunited as a family on July 23, 1942 in a town called Magrath where we were forced to work for a very hostile farmer who hated the Japanese. He told the townspeople to treat the 'Japs' like criminals. Father was made to toil in the fields with a team of horses, plowing or cutting and harvesting hay. Our shack was a tiny 10' x 15' box that had no beds, tables, chairs or stove. Father had to buy a stove and his own lumber to build bunk beds, table and benches. Mother had no real kitchen to prepare her food and no place for storage. We ate a lot of canned meats and vegetables. The pigpen was just 10 feet away from the shack. As the result, the flies made the shack look as if it was painted black. My oldest sister worked as a maid for the farmer's wife and was paid in milk and butter. The lack of basic facilities for keeping oneself clean, washing and sleeping made life unbearable for everyone. My sister wrote to the Government pleading to be moved away from this hell. The Commissioner, who came to inspect our condition, agreed that we should be sent to one of the camps.

In November of 1942, an RCMP officer accompanied us on the bus and train to Nelson, BC. From there a bus took us to Bay Farm where we stayed for a few weeks in a bunkhouse, then we were sent to Popoff. After a few weeks, we were sent to Slocan where we were forced to live in a tent, which we shared with other families. It was miserable living in such cramped quarters with strangers. The deep snow and lack of privacy added to our misery. We were like cattle, housed together and fed in a communal mess hall.

In January of 1943, we were moved to Rosebery, a hamlet on the northern tip of Slocan Lake. A small community of hundreds of shacks was created to house the exiles. Shack number 208, like all the others, was 14' x 28'. It was divided into three tiny rooms, two bedrooms and a common room in the middle. In the winter, it was unbearably cold because there was no insulation on the walls, just a layer of shiplap boards. There was no ceiling and the floor had spaces between the boards through which cold air seeped in. Although the roof had a layer of tarpaper, it did not keep out the cold. We did our best to try to improve the conditions but with only a small, oval tin stove, it was difficult to keep the shack warm. In the mornings, our bedding would be frozen to the wall because our bedroom walls became a sheet of ice during the night. We tried to improve our condition by stuffing the spaces between the floorboards with rags and paper. When summer arrived, the men scrounged lumber to cover the spaces between each shiplap board. In the common room which was less than 9' x 12', there was space for a kitchen which had a wooden sink, a tiny kitchen stove and a few shelves on the wall. In that small space, all of our daily activities took place. Since we had seven people in our family, we were allowed to occupy one shack. However, two smaller families had to share this small space. Some men like my father were hired to chop firewood for the community. They were paid 25 cents an hour. In the first year, we were given six candles a day to light the shack. In the winter, we had to go to bed early because the candles did not last very long into the night. Water had to be carried from common pipes found throughout the community. Later, water was piped into every shack. When we were finally supplied with electricity, life became brighter for everyone.

All the parents lobbied for schools for their children. After about a year, young women were recruited to teach the elementary children in shacks that were converted into classrooms. The fathers built tables, benches and blackboards to accommodate the students. Most of the teachers did a commendable job under difficult conditions. My oldest sister, who was in grade nine, had to walk five miles each way to New Denver, another camp, for her schooling. There the United Church had set up a high school and taught the BC curriculum through correspondence. Alice was successful in completing her high school matriculation.

The news of January 19, 1943 shocked my parents. The Federal Government passed an Order-in-Council PC 469 that empowered them to sell our property without our consent. They had promised to keep it "in trust" until our return. Some of the Islanders stole most of what we left in the house and now our property was gone. It was sold to a returning veteran for a very low price. They deducted the transaction cost and gave my parents just five hundred dollars for their nine years of toil. However, since our bank account was frozen, my parents had no free access to their own money. The Government doled out a small amount to us every month from our own account. Even when my brother was born on October 1, 1944, and the other children needed new clothes, the Government refused to increase the dole. When shoes were no longer wearable, my father made wooden clogs for us to wear. My parents were forced to pay for their own incarceration until the end.

On March 12, 1945 the Government took a loyalty survey. We were forced to choose between moving east of the Rockies or be exiled to Japan. Remaining in BC was not an option. Those in Rosebery who chose to stay in Canada were transferred to another camp called New Denver, five miles away. During our time there, the war with Japan came to an end on September 2, 1945. However, we were neither set free nor restored of our civil rights. We lived there until May of 1946 when we were moved again to Magrath, Alberta.

Returning to another sugar beet farm was not our wish but we had no choice. Father did not give up hope that one day he would be able to return to Saltspring Island and continue his dream. Going to eastern Canada was like going to a foreign country and father wanted to stay as close to BC as possible. We began to work for a farmer who provided us with a tiny house, 14' x 25' for eight of us. The water had to be carried from a neighbour's well several blocks away. My parents had to walk to a field five miles away to tend the crop from spring until the harvest was completed usually after the snowy season arrived. During the summer, the three girls looked after their two younger brothers and did the household chores. Sometimes we put the boys on a wagon, walked the five miles to the field to be with our parents so that they would not have to worry about our well-being. My oldest sister worked as a clerk in a grocery store. Although she wanted to go to university to become a journalist, we did not have the funds and her salary was crucial to our survival. It was easy to empathize with the black slaves of America.

In the spring of 1947, we moved to another sugar beet farm where we were able to earn more money. My parents still had to work the 35 acres of sugar beets but they also hired themselves out to other farms to pick beans and to do other chores. My father also had to look after the farmer's horses and his flock of sheep. It was a difficult job because he had to take a team of horses, even during snowstorms, and travel many miles away to bring back the feed. The house was a little larger but not more comfortable. My parents suffered a great deal struggling to earn as much as possible in order to save money. Their dream of going back to Saltspring Island when we were free to return was still very strong.

In January of 1949, we moved to Cardston a town just 30 minutes south of Magrath. We took over a restaurant that was started by my uncle and grandfather. My parents worked long hours and struggled for five years to succeed.

It was in 1949 that the Japanese Canadians were given the Federal franchise. The amendment to the Elections Act in 1895 had denied all Orientals the right to vote. The federal voting list was taken from the provincial list. On April 1, 1949, the last restrictions against Japanese Canadians were lifted and we were free to legally return to BC.

HANDOUT 3.3

On September 25, 1954, on my mother's 50th birthday, we finally headed back to Saltspring Island to begin our lives all over again. It was a struggle in every way since my parents were now 50 and 55. When they approached the people who occupied our stolen property to see if they were willing to sell, the answer was negative. My parents bought another piece of scrubland, which had to be cleared and planted with strawberries, asparagus, raspberries, boysenberries and vegetables. It was a year before they were able to sell their produce and begin earning money again.

Racism on the Island was still a painful reality. The white people on the Island did not want us back and made life very difficult for us. Our exile was over but another struggle presented a challenge. The presence of hostility, vandalism, and racial slurs made each day very trying. However, we persevered and succeeded. My parents proudly sent the four younger children through university. Education was very important to them.

My father died on March 16, 1988 at the age of 90, six months before the Japanese Canadian community achieved Redress. He would have been pleased to hear Prime Minister Mulroney apologize for the injustices that the Canadian government inflicted upon the Japanese Canadian community. My mother died in 1997 at the age of 93. She and Father were an inseparable team that enabled the family not only to survive but also to succeed. They created opportunities for their children and taught them not to be willing victims.

HANDOUT 3.4

THE PRICE WATERHOUSE STUDY OF ECONOMIC LOSSES

Price Waterhouse Associates undertook a study of economic losses using documents and files in the Custodian's archives in Ottawa. In their 1986 report, they concluded that from 1941 until 1949 Japanese Canadians lost not less than $333 million (1986 dollars) in income and $110 million in property, and suggested that the community's potential for economic growth had also been damaged.

Summary of Losses in 1986 dollars:

Income loss	$ 333,000,000
Fraser Valley farmland	49,314,000
Other real property	40,986,000
Fishing Assets	10,350,000
Businesses	7,627,000
Other property	10,341,000
Education: Fees paid	1,380,000
Other losses	1,141,000
Less: Awards made by Bird Commission	(11,040,000)
TOTAL:	$ 443,139,000

HANDOUT 3.5

GALLERY WALK OF JAPANESE CANADIAN ARTIFACTS

Artifact	What is this artifact about?	Where / When did it take place?	Why is this important?

GALLERY WALK ARTIFACTS

NOTE TO TEACHERS:

Photos in this section can be photocopied for handouts or for overhead transparencies. For better resolution, consider copies on a digital colour copier.

HANDOUT 3.6

ARTIFACT #1

Japanese Canadian home on Powell Street, Vancouver (pre -1941).

Powell Street was the largest Japanese Canadian community in Canada before the mass uprooting in1942. Institutions such as the Japanese newspaper, Japanese language school, and churches were well established.

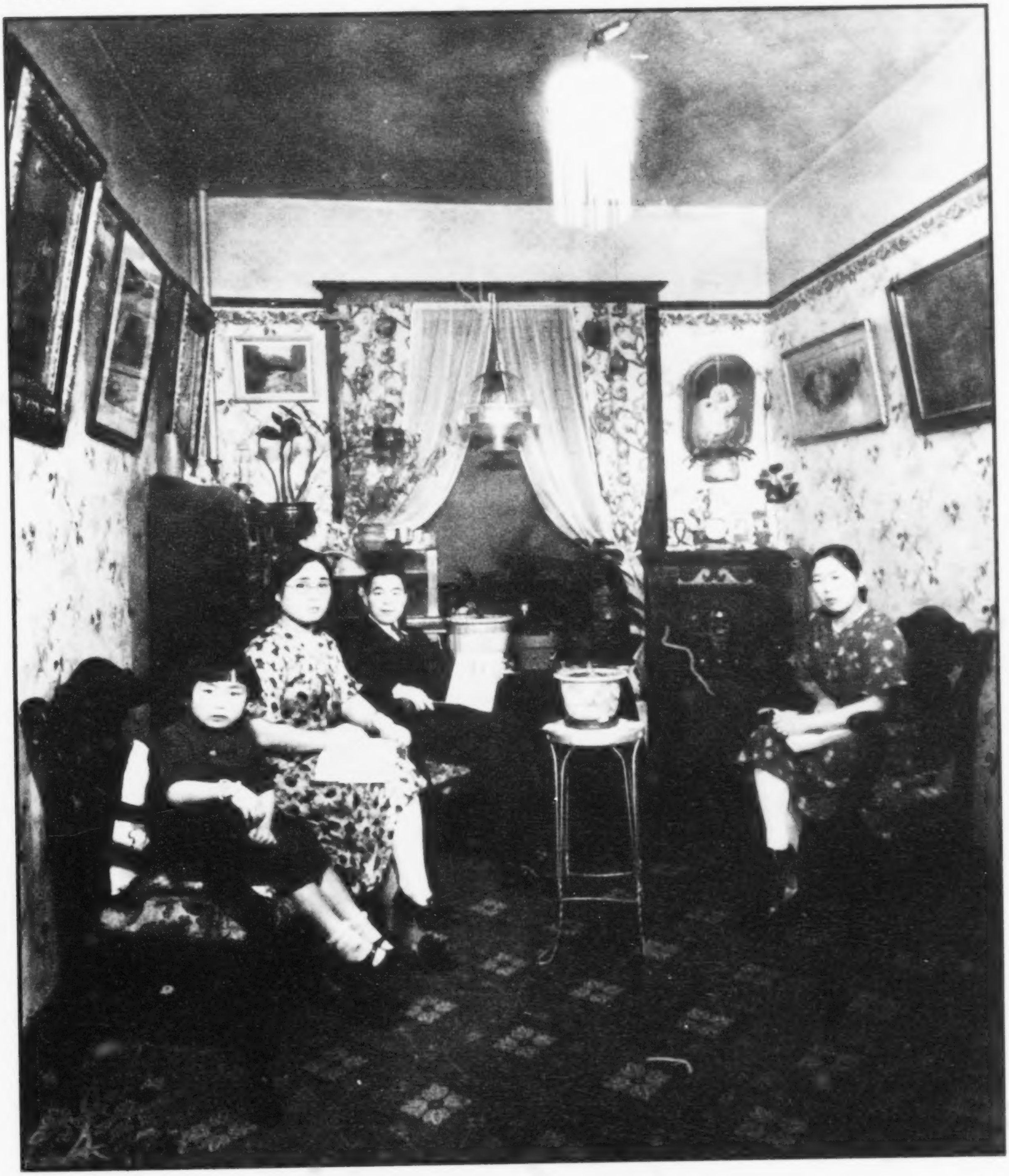
Photo: Japanese Canadian National Museum.

Consider the following questions as you examine this photograph:

- What room do you think the family is sitting in?
- Do you think this family was affluent? Why or why not?
- How would you characterize their style of dress?
- Is there any object(s) in the photo that would help identify this home as one belonging to a Japanese Canadian family?

HANDOUT 3.6

ARTIFACT #1



ARTIFACT #2

Taishodo Drug Store at 301 Powell Street in the pre-war Japanese Canadian community in Vancouver.

An example of one type of business later lost in the mass uprooting.

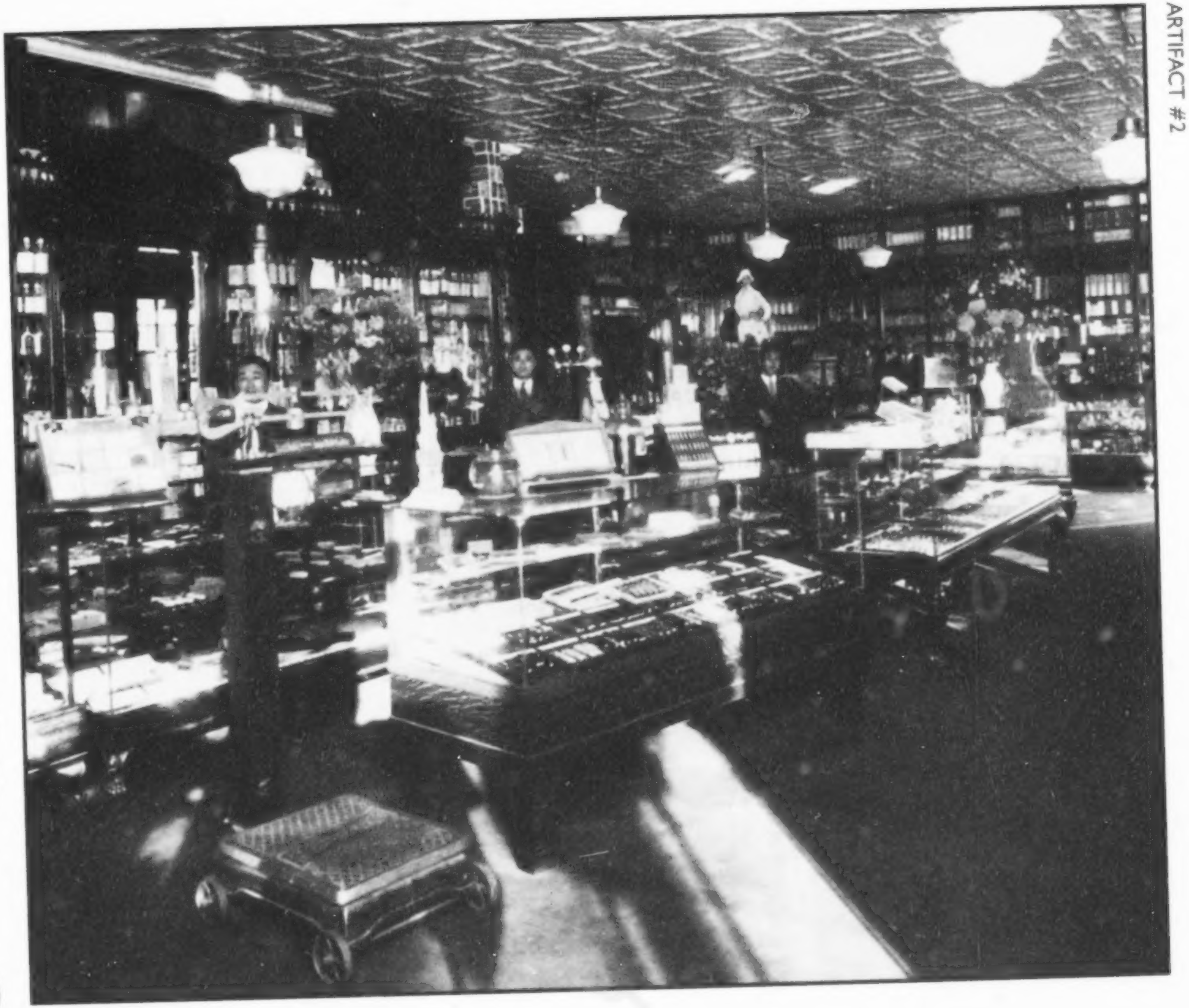
Photo: Vancouver Public Library #11806.

Consider the following questions as you examine this photograph:

- What does the size of the shop tell you about the success of this business?
- What style of decorating is featured in this shop (traditional Japanese or Western design)?
- Consider the kinds of goods sold in this shop. What does this tell you about the clients of the shop?
- Do you think this shop sold items to non-Japanese? Why or why not?

HANDOUT 3.6

ARTIFACT #2



HANDOUT 3.6

ARTIFACT #3

Official Registration Cards (1940-1941).

In Spring 1941, before Pearl Harbor and Canada's declaration of war with Japan, the Royal Canadian Mounted Police finger-printed and registered all Japanese Canadians over the age of 16. They were required to carry identification cards until 1949.

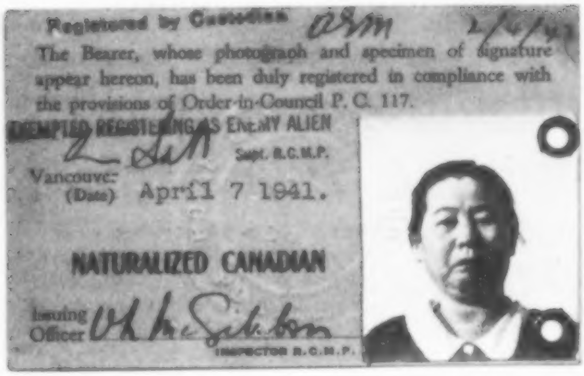
Registration Cards: courtesy of Masako Fukawa, Chiyo Yasui.

Consider the following questions while examining these registration cards:

- How many ways were Japanese Canadians identified on these cards?
- Why do you think they were forced to carry identification cards?
- Why were they required to carry the cards after the end of World War II?

HANDOUT 3.6

ARTIFACT #3



Registered by Custodian ARM 2/4/42

The Bearer, whose photograph and specimen of signature appear hereon, has been duly registered in compliance with the provisions of Order-in-Council P. C. 117.

EXEMPTED REGISTERING AS ENEMY ALIEN

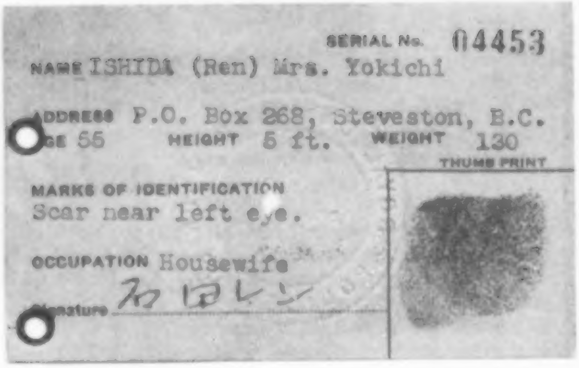
Supt. R.C.M.P.

Vancouver (Date) April 7 1941.

NATURALIZED CANADIAN

Issuing Officer McGibbon

INSPECTOR R.C.M.P.



SERIAL No. 04453

NAME ISHIDA (Ren) Mrs. Yokichi

ADDRESS P.O. Box 268, Steveston, B.C.

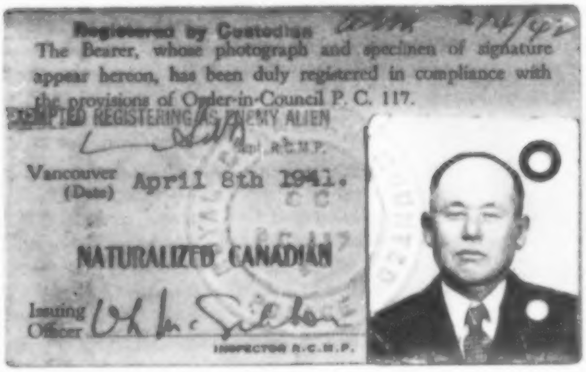
AGE 55 HEIGHT 5 ft. WEIGHT 130

THUMB PRINT

MARKS OF IDENTIFICATION Scar near left eye.

OCCUPATION Housewife

Signature 石田レン



Registered by Custodian ARM 2/14/42

The Bearer, whose photograph and specimen of signature appear hereon, has been duly registered in compliance with the provisions of Order-in-Council P. C. 117.

EXEMPTED REGISTERING AS ENEMY ALIEN

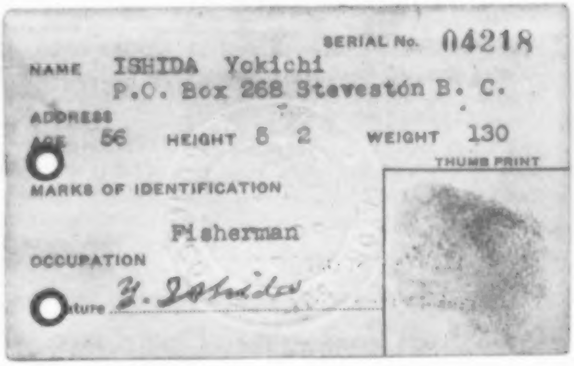
Supt. R.C.M.P.

Vancouver (Date) April 8th 1941.

NATURALIZED CANADIAN

Issuing Officer McGibbon

INSPECTOR R.C.M.P.



SERIAL No. 04218

NAME ISHIDA Yokichi

ADDRESS P.O. Box 268 Steveston B. C.

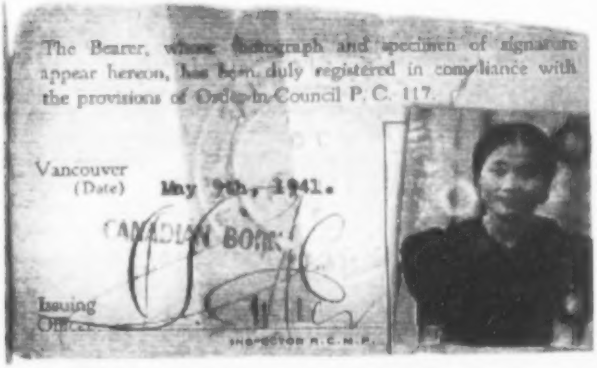
AGE 56 HEIGHT 5 2 WEIGHT 130

THUMB PRINT

MARKS OF IDENTIFICATION

OCCUPATION Fisherman

Signature Y. Ishida



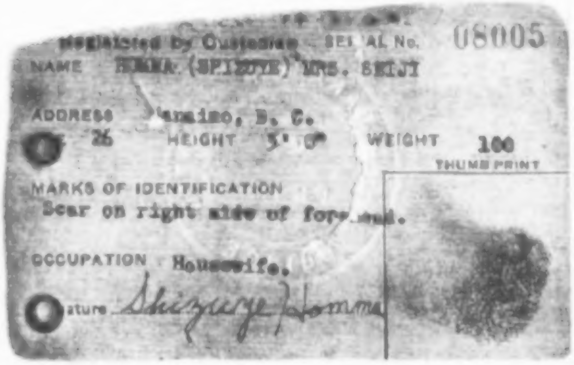
The Bearer, whose photograph and specimen of signature appear hereon, has been duly registered in compliance with the provisions of Order-in-Council P. C. 117.

Vancouver (Date) May 9th, 1941.

CANADIAN BORN

Issuing Officer

INSPECTOR R.C.M.P.



Registered by Custodian SERIAL No. 08005

NAME HOMMA (SHIZUYE) MRS. SEIJI

ADDRESS Nanaimo, B. C.

AGE 26 HEIGHT 5' 0" WEIGHT 100

THUMB PRINT

MARKS OF IDENTIFICATION Scar on right side of forehead.

OCCUPATION Housewife.

Signature Shizuye Homma

ARTIFACT #4

Education of Japanese Canadian students in question (Sept. 1942)

"When we Japanese Canadian pupils got to Strathcona school, we were told in groups or individually by Mr. Glass, the vice-principal, that we could not come to school anymore. Because Canada was at war with Japan.

Instead, he said, we were only allowed to collect our personal items from our former classrooms. So I went into the Grade 7 classroom and got my belongings, which I had left there in June.

I will never forget the sad expression on the face of Miss Bolton, my Grade 7 teacher, as she said goodbye, shaking her head."

Shogo Kobayashi, pg. 1, **Teaching in Canadian Exile**

Consider the following questions as you read this news article:

- Why would the Government of BC refuse to pay for the education of Japanese Canadian students?
- Do you think the federal government built schools in the internment camps?
- If there were schools in the camps who would have supplied the teachers?
- Do you believe the students could have enrolled in public schools at the towns near the internment camps? Why or why not?

HANDOUT 3.6

ARTIFACT #4

B.C. Government Refuses To Pay Cost Of Educating

All Japanese Students to Go Before City Schools Open

Spokesmen for the B.C. Securities Commission today declared all Japanese children may be moved out of the city by the time school opens or within a very short time after September 1.

They point out that even though a small group of Japanese are left in the city when the fall term opens, it would be impractical to send them to school for a few weeks or months while preparations are being made to move them.

Last year 2300 Japanese youngsters attended city schools. Removing them from school registration will mean a reduction in the number of teachers needed of "at least 60 and probably more," declares O.J. Thomas, school inspector.

The greatest challenge will be felt at Strathcona School which has had a Japanese attendance of more than 600 for several years.

At least eight fewer teachers will be needed at the school this coming term.

Many senior students have entered war work during the summer and will not return to school, bringing a further sharp decrease in school enrolment, Mr. Thomas pointed out.

NO REPLACEMENTS.

A large number of school teachers have also gone to war industries and the armed services but due to the absence of Japanese at schools and the many white senior students who will remain in war work, it is unlikely the board will hire replacement teachers.

Numbers of new teachers are available to the Vancouver School Board this year but the situation is reversed in practically every rural district. In country areas teachers who receive less money than city teachers, are entering war industries and the armed forces faster than they can be replaced.

SAY OTTAWA'S RESPONSIBILITY

By Daily Province Staff Correspondent

VICTORIA, Aug. 19 - Efforts by the B.C. Security Commission to place upon the British Columbia Government the cost of educating Japanese children under control of the commission have been flatly refused, Hon. H.G. Perry, minister of education, announced this morning.

The commission, which is charged with the care of all Japanese, sought to have the Provincial Government provide schools, teachers, supervisors and Japanese coaches for 5500 children, of whom 1000 are of school age. The total cost would be $345,000.

The plan would mean the construction of additional school accommodation at interior points where Japanese have been located.

The commission asked for white teachers. This was flatly refused, on the ground that with schools having to be closed throughout the province for want of qualified teachers, that the department of education was not going to create a further drain for the purpose of providing teachers for Japanese children.

BAR SUPERVISOR PLAN.

The commission, as an alternative plan, suggested the department of education provide 13 white supervisors and engage 113 Japanese teachers, or coaches. This was refused.

The position assumed by Mr. Perry, who is backed by the entire cabinet, is that the education problem for Japanese was created by the Dominion and not the Provincial Government.

It was the Dominion, through the B.C. Security Commission, that moved the Nipponese as a war security measure.

SYSTEM AMPLE BEFORE.

Mr. Perry pointed out in a letter to the commission that British Columbia's school system was ample to take care of Japanese as well as white children before the movement to the interior was started.

The government does not feel that it should be called on to enlarge its school system for the accommodation of wards of the Dominion.

In fact the executive council backs Mr. Perry in:

1. Refusing to accept any responsibility, financial or otherwise, for education of Japanese children who are under control of the B.C. Security Commission.

2. Refusing to instruct rural and municipal school boards that they must make provision to provide educational facilities for Japanese.

Reserves Train In Building Japs Once Used Here

In the building at 439 Alexander that once housed the Japanese Language School, Canadian troopers are learning to fight and kill the sons of Nippon.

Headquarters of the Six Field Company, R.C.E. (Reserve) was moved from the old Y.M.C.A. building into the east end premises this week and on training nights the men of the Reserve Engineering force are being taught to build bridges and blow them up. The school, vacated with the evacuation of Japanese from coastal areas, was a centre of Oriental culture before the war. Young Jap children were taught the language and customs of their parents' homeland in late afternoon classes that followed attendance at city public schools.

HANDOUT 3.6

ARTIFACT #5

Notice To All Persons of Japanese Racial Origin (Feb 26, 1942)

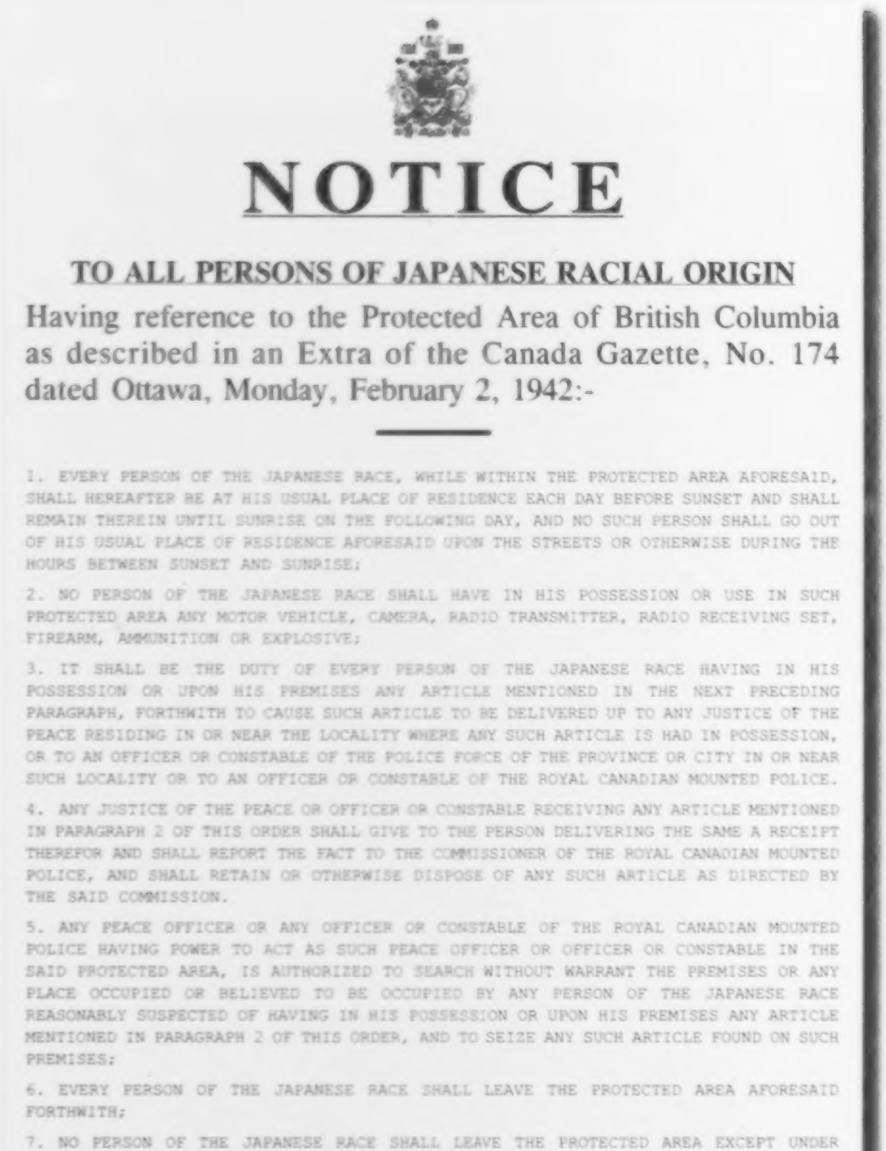
The Order in Council PC 1486, passed on February 23, 1942 authorized the removal of all "persons of Japanese racial origin" and gave the RCMP the power to search without warrant, enforce a dusk-to-dawn curfew, and to confiscate cars, cameras, radios and firearms.

Consider the following questions as you read over this document:

- What are some of the restrictions that were placed on Japanese Canadians by this notice?
- What duties must Japanese Canadians comply with according to this notice?
- What legal rights are being denied to Japanese Canadians by this notice?

HANDOUT 3.6

ARTIFACT #5



NOTICE

TO ALL PERSONS OF JAPANESE RACIAL ORIGIN

Having reference to the Protected Area of British Columbia as described in an Extra of the Canada Gazette, No. 174 dated Ottawa, Monday, February 2, 1942:-

1. EVERY PERSON OF THE JAPANESE RACE, WHILE WITHIN THE PROTECTED AREA AFORESAID, SHALL HEREAFTER BE AT HIS USUAL PLACE OF RESIDENCE EACH DAY BEFORE SUNSET AND SHALL REMAIN THEREIN UNTIL SUNRISE ON THE FOLLOWING DAY, AND NO SUCH PERSON SHALL GO OUT OF HIS USUAL PLACE OF RESIDENCE AFORESAID UPON THE STREETS OR OTHERWISE DURING THE HOURS BETWEEN SUNSET AND SUNRISE;

2. NO PERSON OF THE JAPANESE RACE SHALL HAVE IN HIS POSSESSION OR USE IN SUCH PROTECTED AREA ANY MOTOR VEHICLE, CAMERA, RADIO TRANSMITTER, RADIO RECEIVING SET, FIREARM, AMMUNITION OR EXPLOSIVE;

3. IT SHALL BE THE DUTY OF EVERY PERSON OF THE JAPANESE RACE HAVING IN HIS POSSESSION OR UPON HIS PREMISES ANY ARTICLE MENTIONED IN THE NEXT PRECEDING PARAGRAPH, FORTHWITH TO CAUSE SUCH ARTICLE TO BE DELIVERED UP TO ANY JUSTICE OF THE PEACE RESIDING IN OR NEAR THE LOCALITY WHERE ANY SUCH ARTICLE IS HAD IN POSSESSION, OR TO AN OFFICER OR CONSTABLE OF THE POLICE FORCE OF THE PROVINCE OR CITY IN OR NEAR SUCH LOCALITY OR TO AN OFFICER OR CONSTABLE OF THE ROYAL CANADIAN MOUNTED POLICE.

4. ANY JUSTICE OF THE PEACE OR OFFICER OR CONSTABLE RECEIVING ANY ARTICLE MENTIONED IN PARAGRAPH 2 OF THIS ORDER SHALL GIVE TO THE PERSON DELIVERING THE SAME A RECEIPT THEREFOR AND SHALL REPORT THE FACT TO THE COMMISSIONER OF THE ROYAL CANADIAN MOUNTED POLICE, AND SHALL RETAIN OR OTHERWISE DISPOSE OF ANY SUCH ARTICLE AS DIRECTED BY THE SAID COMMISSION.

5. ANY PEACE OFFICER OR ANY OFFICER OR CONSTABLE OF THE ROYAL CANADIAN MOUNTED POLICE HAVING POWER TO ACT AS SUCH PEACE OFFICER OR OFFICER OR CONSTABLE IN THE SAID PROTECTED AREA, IS AUTHORIZED TO SEARCH WITHOUT WARRANT THE PREMISES OR ANY PLACE OCCUPIED OR BELIEVED TO BE OCCUPIED BY ANY PERSON OF THE JAPANESE RACE REASONABLY SUSPECTED OF HAVING IN HIS POSSESSION OR UPON HIS PREMISES ANY ARTICLE MENTIONED IN PARAGRAPH 2 OF THIS ORDER, AND TO SEIZE ANY SUCH ARTICLE FOUND ON SUCH PREMISES;

6. EVERY PERSON OF THE JAPANESE RACE SHALL LEAVE THE PROTECTED AREA AFORESAID FORTHWITH;

7. NO PERSON OF THE JAPANESE RACE SHALL LEAVE THE PROTECTED AREA EXCEPT UNDER PERMIT ISSUED BY THE ROYAL CANADIAN MOUNTED POLICE;

8. IN THIS ORDER, "PERSONS OF THE JAPANESE RACE" MEANS, AS WELL AS ANY PERSON WHOLLY OF THE JAPANESE RACE, A PERSON NOT WHOLLY OF THE JAPANESE RACE IF HIS FATHER OR MOTHER IS OF THE JAPANESE RACE AND IF THE COMMISSIONER OF THE ROYAL CANADIAN MOUNTED POLICE BY NOTICE IN WRITING HAS REQUIRED OR REQUIRES HIM TO REGISTER PURSUANT TO ORDER-IN-COUNCIL P.C. 9760 OF DECEMBER 16th, 1941.

DATED AT OTTAWA THIS 26th DAY OF FEBRUARY, 1942.

Louis S. St. Laurent
Minister of Justice

To be posted in a Conspicuous Place

HANDOUT 3.6

ARTIFACT #6

Hastings Park Detention Centre (1942)

For Japanese Canadians from outlying areas the first stop on the road to exile was Hastings Park. Women and children were assigned to the livestock building. Men were housed in the Forum. Conditions were barbaric – privacy was non-existent; the latrines were open gutters; the food unpalatable. Outbreaks of diarrhea added to the misery. Many were confined there for months without knowing where they would be sent or what had become of their husbands, families and relatives.

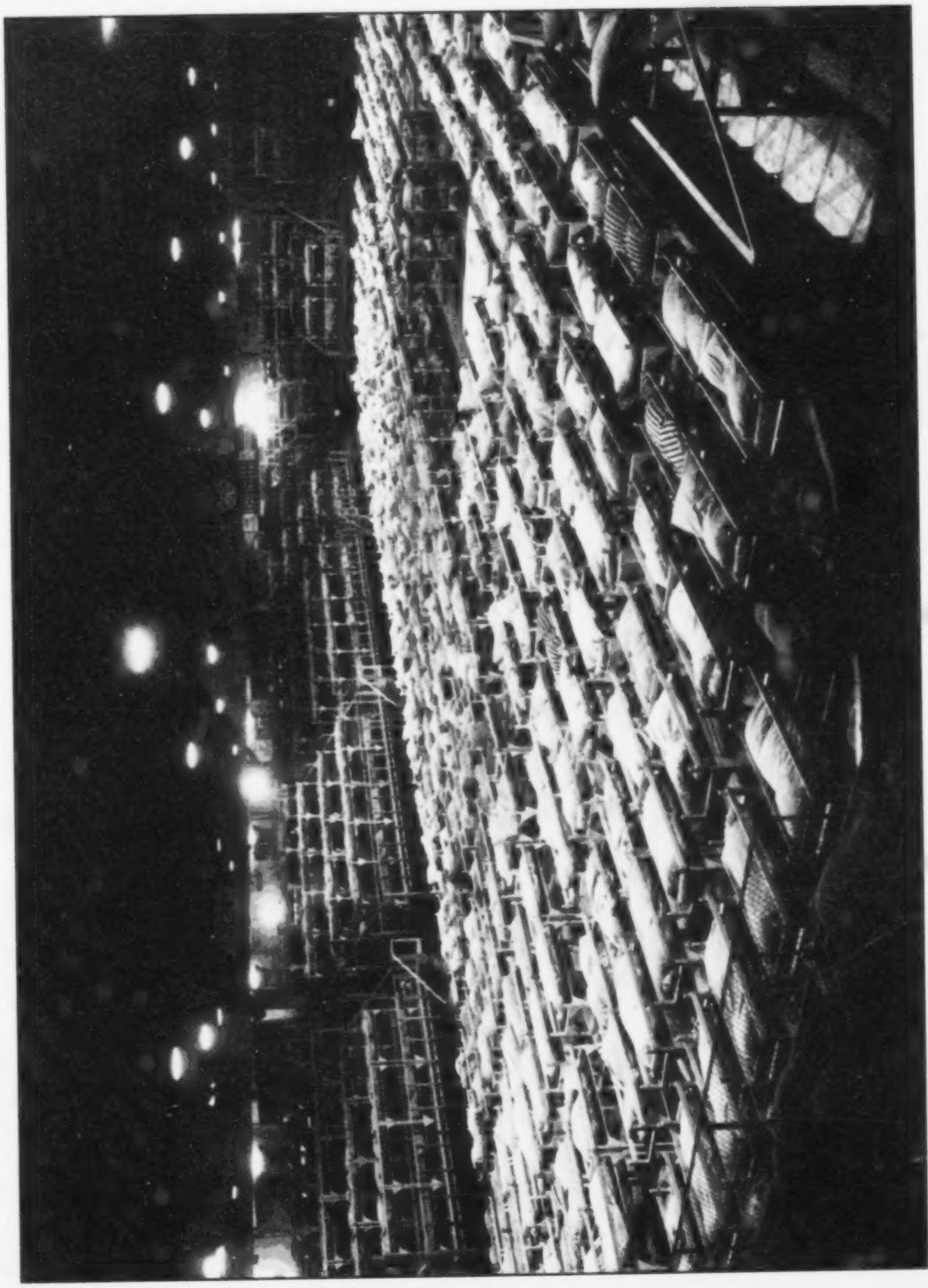
Photo: Vancouver Public Library.

Consider the following questions as you survey this photograph:

- Consider the sounds, smells, and feelings that you would experience here.
- How would you feel about sleeping in this room?
- Approximately how many Japanese Canadians would have been detained here?

HANDOUT 3.6

ARTIFACT #6



HANDOUT 3.6

ARTIFACT #7

Arriving in Tashme (March 1942)

Trains and trucks were used to forcibly remove the 22,000 Japanese Canadians from the 100 mile "protected area" of the west coast of British Columbia in the spring, summer and fall of 1942. The family camps were located in mining ghost towns or were created on leased farmland or ranchland in the interior of British Columbia.

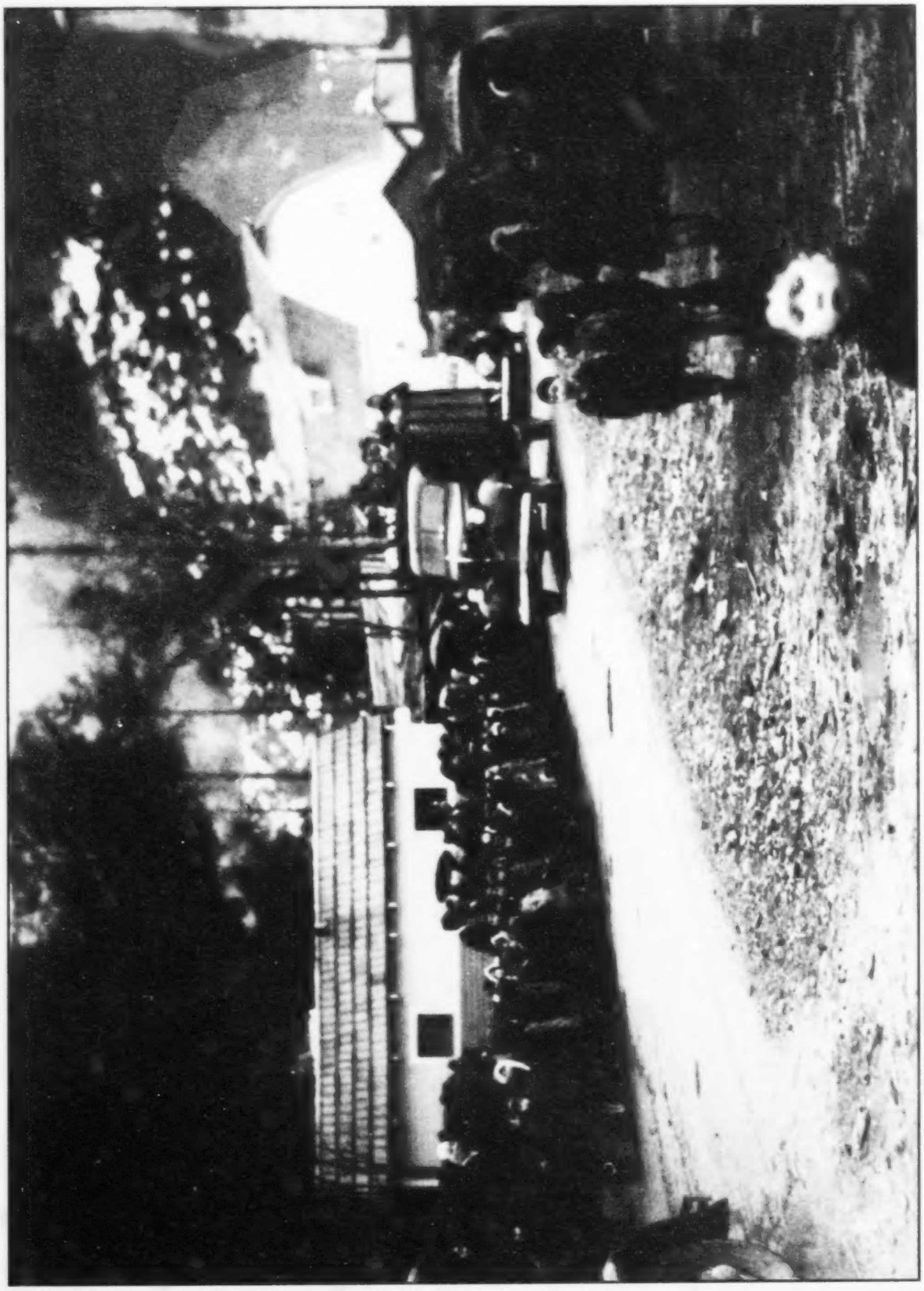
Photo: UBC Special Collections.

Consider the following questions as you study the photograph:

- How you would feel if this happened to your family?
- What would you miss the most if you were uprooted and sent off to the interior of BC?
- Each person could only bring one suitcase, maximum weight 150 lbs. for adults, 75 lbs. for children. What would you bring? What would you have left behind?
- Consider the transportation methods used to bring people to the camps.

HANDOUT 3.6

ARTIFACT #7



ARTIFACT #8

A Death of a Fellow Inmate - Prisoner of War Camp – Angler, Ontario (1942)

Issei and nisei internees at Angler were treated as enemy prisoners-of-war with a line up for roll call each morning. The large circle made a perfect target should they try to escape. The 766 inmates ranged in ages from 17 to 60. The majority were nisei from the Mass Evacuation Group who protested the splitting up of families and demanded removal in family units.

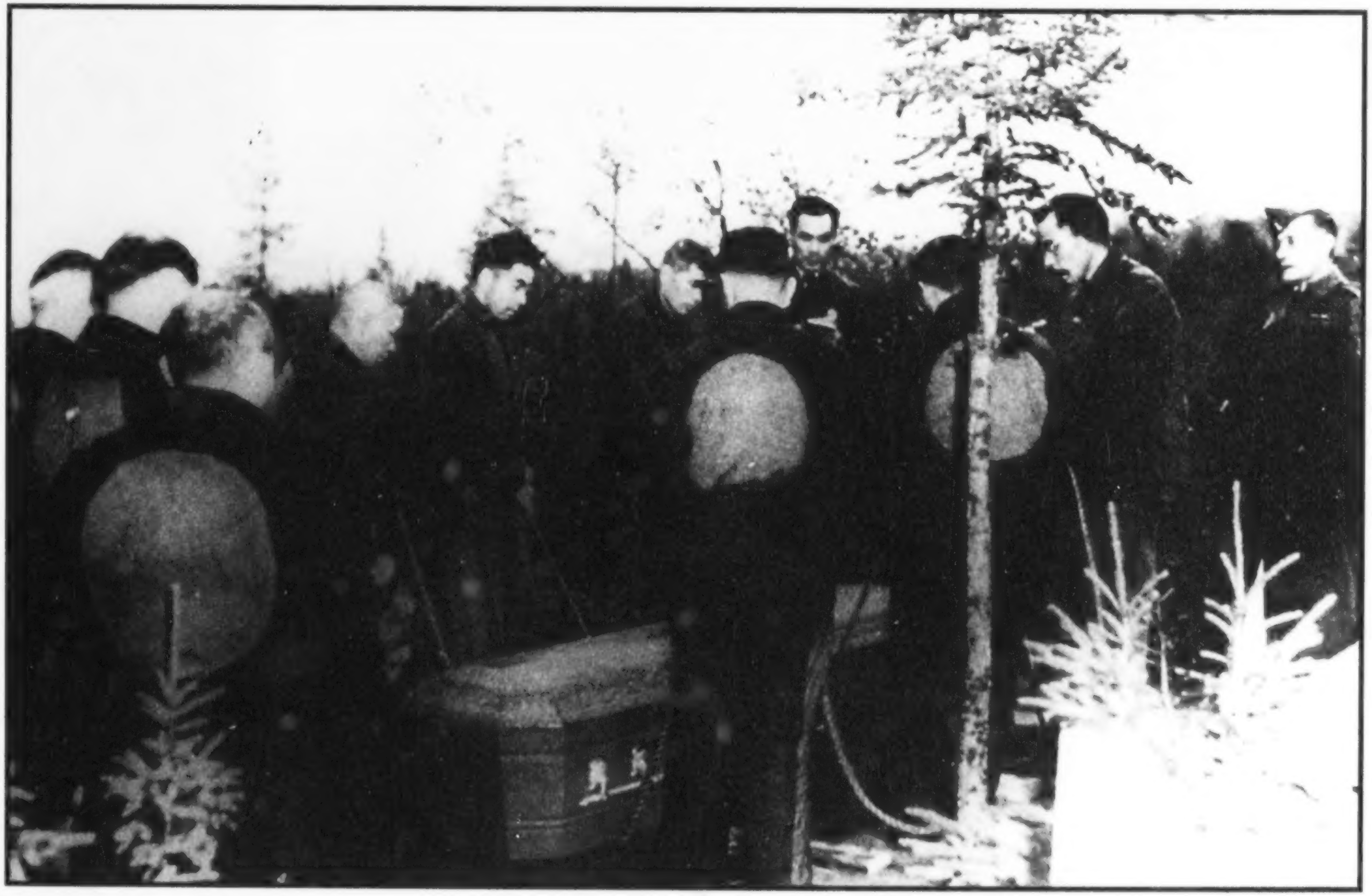
Photo: UBC.

Consider the following questions as you survey this photograph:

- What crimes have these men committed?
- Is it accurate to label these Japanese Canadian men as "prisoners of war"?
- What war have they fought?
- Why are they incarcerated here instead of an internment camp?
- Where is Angler?

HANDOUT 3.6

ARTIFACT #8



ARTIFACT #9

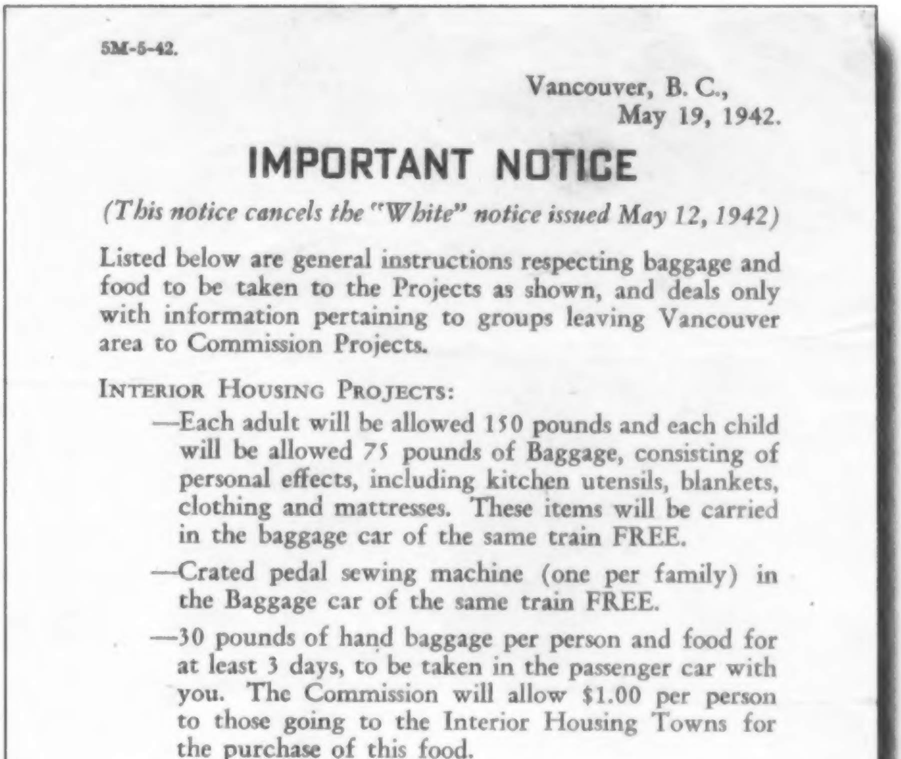
Transportation of luggage/baggage to work camps, housing projects and sugar beet projects. (May 1942)

The BC Security Commission devised three major destinations for the dispersal of the Japanese Canadians:
- a) "ghost" towns in the BC interior where empty buildings were available for housing to be used as internment sites;
- b) sugar beet farms in Alberta and Manitoba where there was a demand for cheap labour; and
- c) work camps for able bodied men.

Consider the following questions as you read over this document:

- What are some of the restrictions that were placed on Japanese Canadians by this notice?
- What duties must Japanese Canadians comply with according to this notice?
- What legal rights are being denied to Japanese Canadians by this notice?

ARTIFACT #9



5M-5-42.

Vancouver, B. C.,
May 19, 1942.

IMPORTANT NOTICE

(This notice cancels the "White" notice issued May 12, 1942)

Listed below are general instructions respecting baggage and food to be taken to the Projects as shown, and deals only with information pertaining to groups leaving Vancouver area to Commission Projects.

INTERIOR HOUSING PROJECTS:

—Each adult will be allowed 150 pounds and each child will be allowed 75 pounds of Baggage, consisting of personal effects, including kitchen utensils, blankets, clothing and mattresses. These items will be carried in the baggage car of the same train FREE.

—Crated pedal sewing machine (one per family) in the Baggage car of the same train FREE.

—30 pounds of hand baggage per person and food for at least 3 days, to be taken in the passenger car with you. The Commission will allow $1.00 per person to those going to the Interior Housing Towns for the purchase of this food.

SUGAR BEET PROJECTS:

—Same as above. Except that owing to the greater distance to Alberta and Manitoba $2.00 per person will be allowed, for food.

WORK CAMP PROJECTS:

—100 pounds of Baggage FREE (Baggage car of same train).

—30 pounds of hand baggage and blankets FREE (in the passenger car with you).

PLEASE NOTE THAT STOVES ARE NO LONGER REQUIRED

Additional Baggage over the weight allowed can be stored in Vancouver and forwarded by freight at the owner's risk and expense when required, and when room at the Project is available.

J. SHIRRAS, Commissioner
BRITISH COLUMBIA SECURITY COMMISSION

HANDOUT 3.6

ARTIFACT #10 (a)

Letter to the Office of the Custodian of Enemy Alien Property (Sept. 1944)

The Order in Council PC 1665 (Spring 1942) entrusted to the Custodian of Enemy Alien Property all belongings of Japanese Canadians as a "protective measure only." PC 5523 (June 1942) – the Director of Soldier Settlement is given authority to purchase or lease farms owned by Japanese Canadians. In Jan. 1943, the Custodian of Enemy Alien Property is granted the right to dispose of Japanese Canadian properties in his care without the owners' consent.

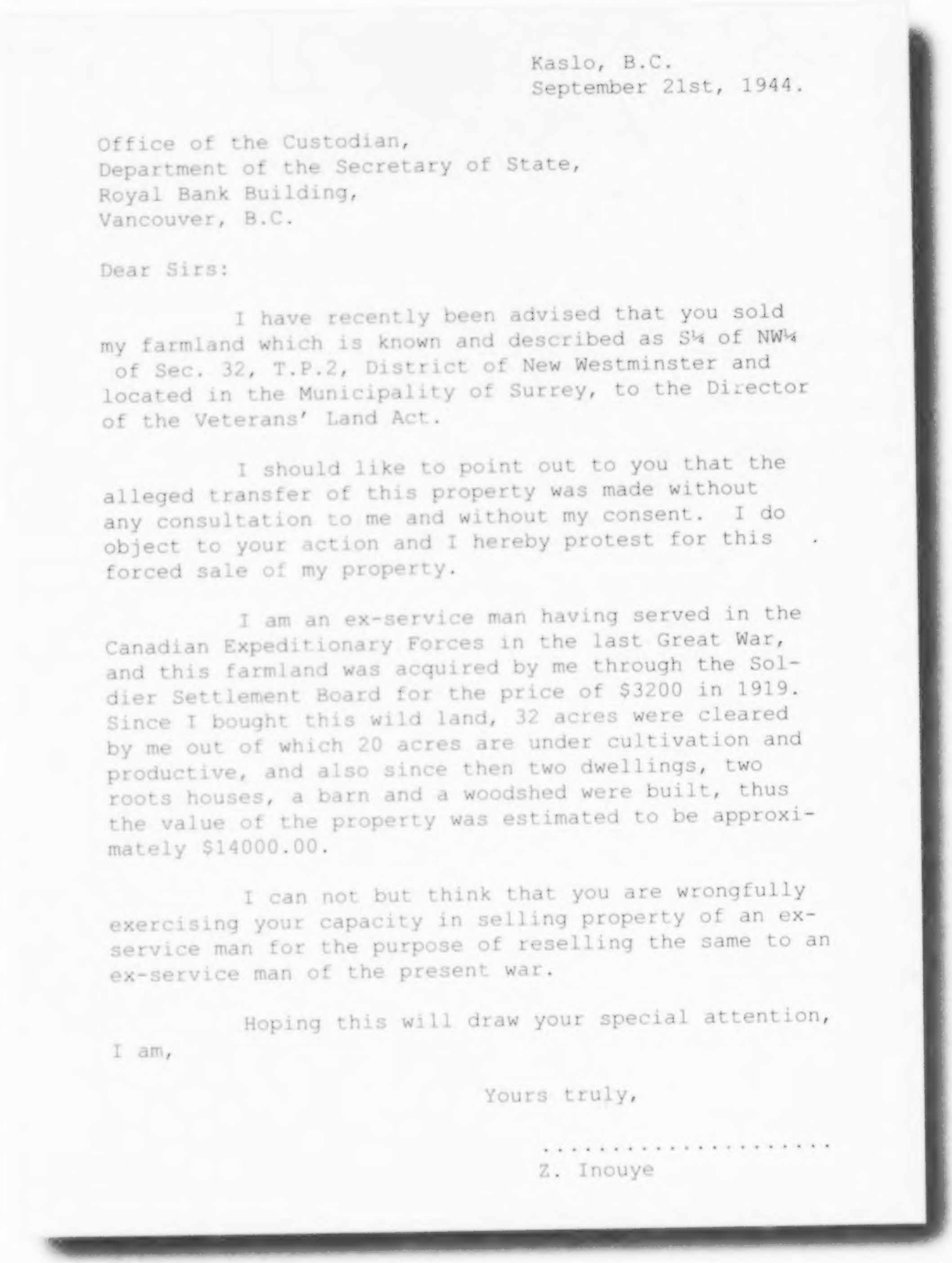
Letter: courtesy of Bev Inouye.

Consider the following questions as you read this letter:

- Why is Mr. Inouye upset in the letter?
- How would you feel if your home was sold without the consent of your parents?
- Would your feelings change if your family was paid fairly for the home? What if the amount paid was very unfair?
- Why does Mr. Inouye take the time to point out that he is an "ex-serviceman"?

HANDOUT 3.6

ARTIFACT #10 (a)



Kaslo, B.C.
September 21st, 1944.

Office of the Custodian,
Department of the Secretary of State,
Royal Bank Building,
Vancouver, B.C.

Dear Sirs:

I have recently been advised that you sold my farmland which is known and described as S¼ of NW¼ of Sec. 32, T.P.2, District of New Westminster and located in the Municipality of Surrey, to the Director of the Veterans' Land Act.

I should like to point out to you that the alleged transfer of this property was made without any consultation to me and without my consent. I do object to your action and I hereby protest for this forced sale of my property.

I am an ex-service man having served in the Canadian Expeditionary Forces in the last Great War, and this farmland was acquired by me through the Soldier Settlement Board for the price of $3200 in 1919. Since I bought this wild land, 32 acres were cleared by me out of which 20 acres are under cultivation and productive, and also since then two dwellings, two roots houses, a barn and a woodshed were built, thus the value of the property was estimated to be approximately $14000.00.

I can not but think that you are wrongfully exercising your capacity in selling property of an ex-service man for the purpose of reselling the same to an ex-service man of the present war.

Hoping this will draw your special attention, I am,

Yours truly,

....
Z. Inouye

ARTIFACT #10 (b)

Response from the Government (Oct. 1944)

The Order in Council PC 1665 (Spring 1942) entrusted to the Custodian of Enemy Alien Property all belongings of Japanese Canadians as a "protective measure only." PC 5523 (June 1942) – the Director of Soldier Settlement is given authority to purchase or lease farms owned by Japanese Canadians. In Jan. 1943, the Custodian of Enemy Alien Property is granted the right to dispose of Japanese Canadian properties in his care without the owners' consent.

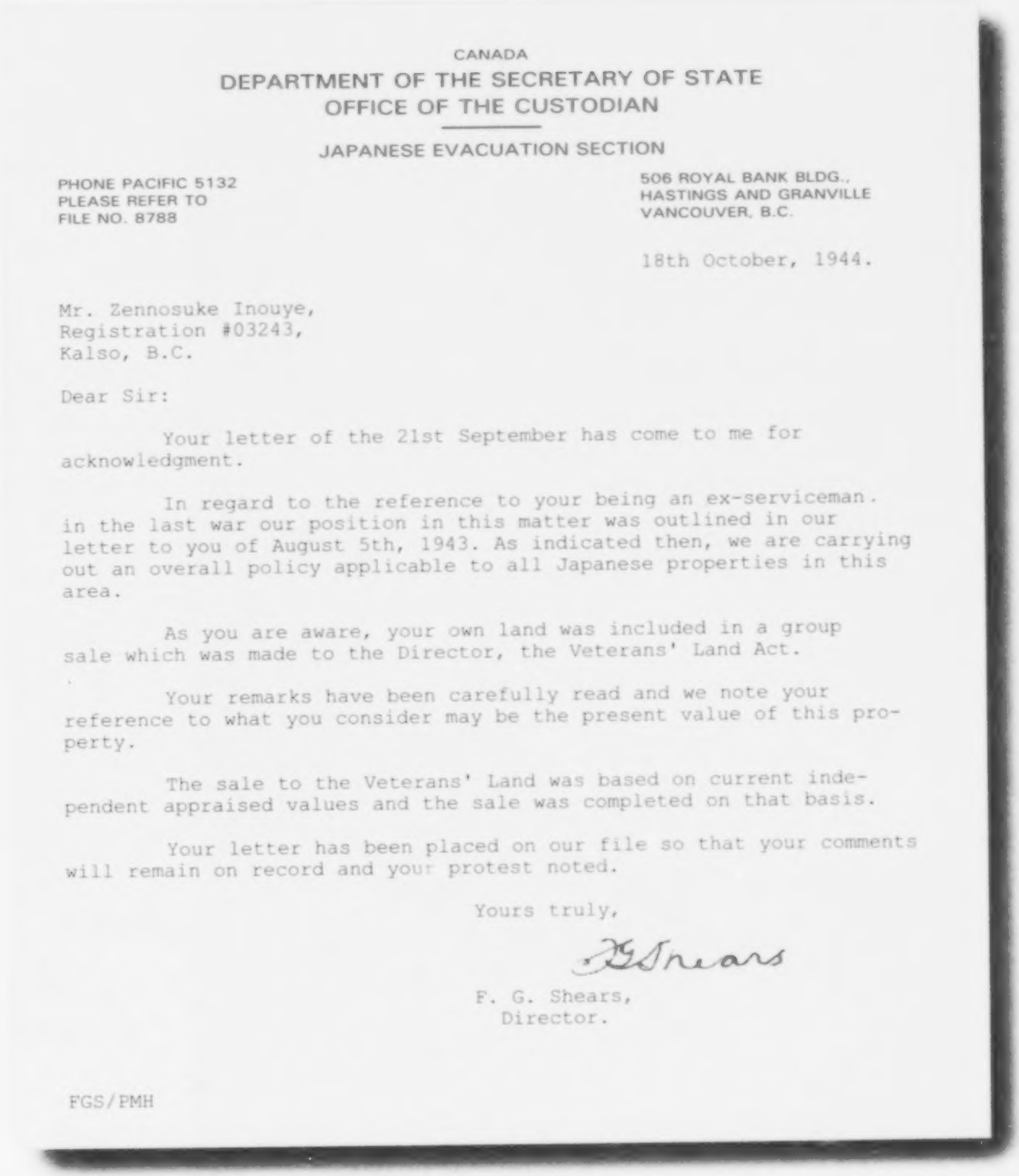
Letter: courtesy of Bev Inouye.

Consider the following question as you read this letter:

- How did the government respond to Mr. Inouye's letter?

HANDOUT 3.6

ARTIFACT #10 (b)



CANADA
DEPARTMENT OF THE SECRETARY OF STATE
OFFICE OF THE CUSTODIAN

JAPANESE EVACUATION SECTION

PHONE PACIFIC 5132
PLEASE REFER TO
FILE NO. 8788

506 ROYAL BANK BLDG.,
HASTINGS AND GRANVILLE
VANCOUVER, B.C.

18th October, 1944.

Mr. Zennosuke Inouye,
Registration #03243,
Kalso, B.C.

Dear Sir:

Your letter of the 21st September has come to me for acknowledgment.

In regard to the reference to your being an ex-serviceman. in the last war our position in this matter was outlined in our letter to you of August 5th, 1943. As indicated then, we are carrying out an overall policy applicable to all Japanese properties in this area.

As you are aware, your own land was included in a group sale which was made to the Director, the Veterans' Land Act.

Your remarks have been carefully read and we note your reference to what you consider may be the present value of this property.

The sale to the Veterans' Land was based on current independent appraised values and the sale was completed on that basis.

Your letter has been placed on our file so that your comments will remain on record and your protest noted.

Yours truly,

FGShears

F. G. Shears,
Director.

FGS/PMH

ARTIFACT #11

Slocan City train station (Spring 1946)

Canadian born children Yukiko and Sakon (Don) Sato were exiled to Japan. Don was born in Slocan two years earlier. He remained in Japan until 1960. Before the deportation orders were canceled in Jan. 1947, 4,000 Japanese Canadians had already been "repatriated."

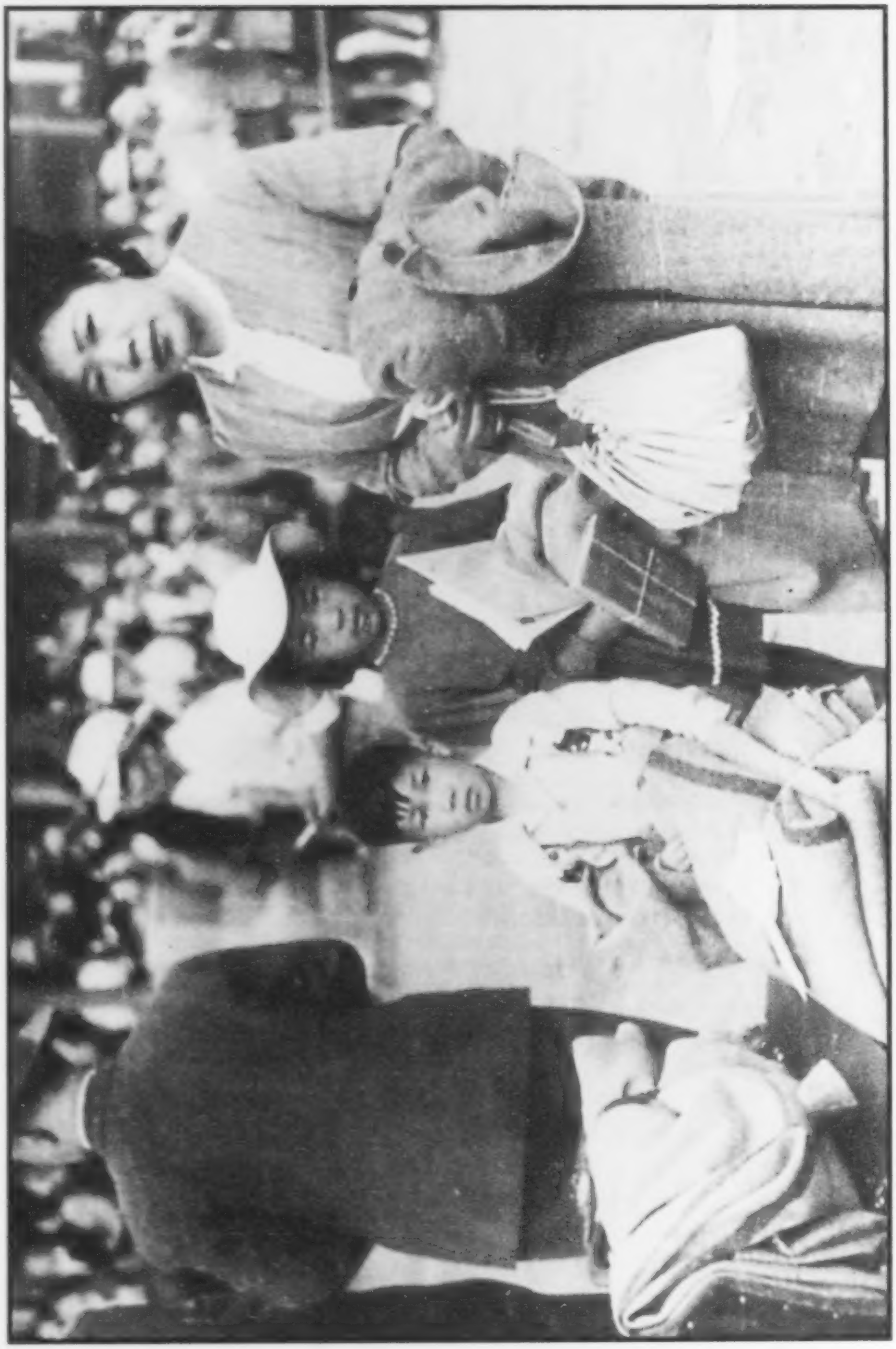
Photo: JC Centennial Project and JCCC Collection.

Consider the following questions as you examine this photograph:

- Consider the expression on the faces of these children and their mother. Do you think they are happy about leaving Canada?
- If you were the boy/girl in this photograph what feelings would you have about living in a new country?
- What hardships do you think they will face in Japan?
- Why would this family choose to move to Japan in 1946?

HANDOUT 3.6

ARTIFACT #11



HANDOUT 3.6

ARTIFACT #12

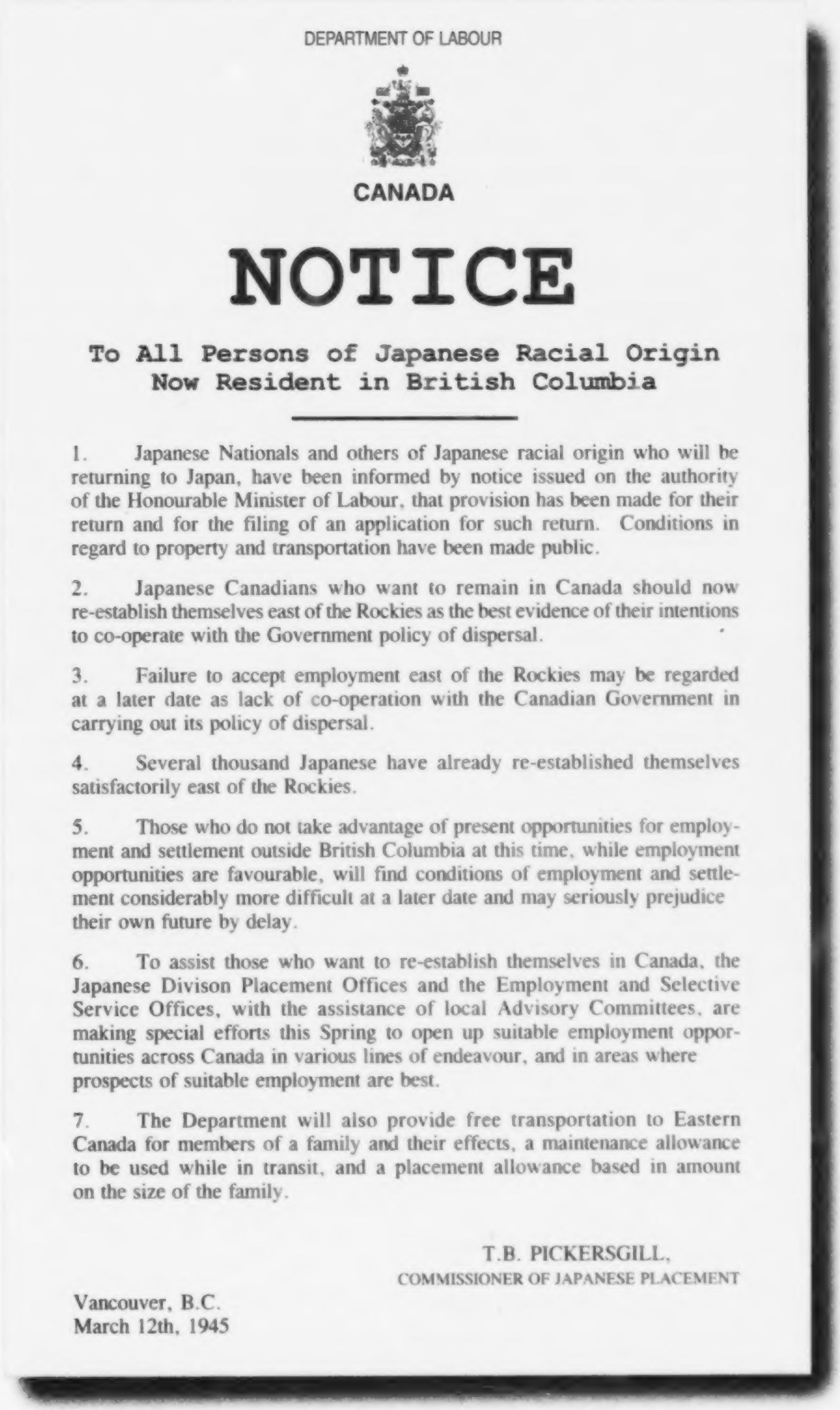
Notice of Dispersal and "Repatriation" to Japan (Mar. 1945)

The war with Japan was all but over and as Japanese Americans were returning to their homes and businesses that were not confiscated and liquidated, Japanese Canadians were having to demonstrate their loyalty by dispersing "east of the Rockies" or face "repatriation" to Japan.

Consider the following questions as you read through this document:

- Why did the Government of Canada force Japanese Canadians to move east of the Rocky Mountains even though the war with Japan was over?
- What factors would Japanese Canadian families weigh as they consider the choice of moving east or moving to Japan?
- How many Japanese Canadians moved to Japan because of this order from the Government of Canada?
- Why did the federal government connect the concept of "loyalty" to the choice of moving east? Would that mean that any Japanese Canadians who chose to move to Japan were "disloyal"? Explain.

ARTIFACT #12



DEPARTMENT OF LABOUR

CANADA

NOTICE

To All Persons of Japanese Racial Origin Now Resident in British Columbia

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1. Japanese Nationals and others of Japanese racial origin who will be returning to Japan, have been informed by notice issued on the authority of the Honourable Minister of Labour, that provision has been made for their return and for the filing of an application for such return. Conditions in regard to property and transportation have been made public.

2. Japanese Canadians who want to remain in Canada should now re-establish themselves east of the Rockies as the best evidence of their intentions to co-operate with the Government policy of dispersal.

3. Failure to accept employment east of the Rockies may be regarded at a later date as lack of co-operation with the Canadian Government in carrying out its policy of dispersal.

4. Several thousand Japanese have already re-established themselves satisfactorily east of the Rockies.

5. Those who do not take advantage of present opportunities for employment and settlement outside British Columbia at this time, while employment opportunities are favourable, will find conditions of employment and settlement considerably more difficult at a later date and may seriously prejudice their own future by delay.

6. To assist those who want to re-establish themselves in Canada, the Japanese Divison Placement Offices and the Employment and Selective Service Offices, with the assistance of local Advisory Committees, are making special efforts this Spring to open up suitable employment opportunities across Canada in various lines of endeavour, and in areas where prospects of suitable employment are best.

7. The Department will also provide free transportation to Eastern Canada for members of a family and their effects, a maintenance allowance to be used while in transit, and a placement allowance based in amount on the size of the family.

T.B. PICKERSGILL,
COMMISSIONER OF JAPANESE PLACEMENT

Vancouver, B.C.
March 12th, 1945

REDRESS

INTRODUCTION

The redress settlement of 1988 ended years of struggle by Japanese Canadians for compensation and an apology for injustices suffered during the internment years from 1942 to 1949. The settlement is contained in the Acknowledgement and the Terms of Agreement, both reprinted on pages that follow.

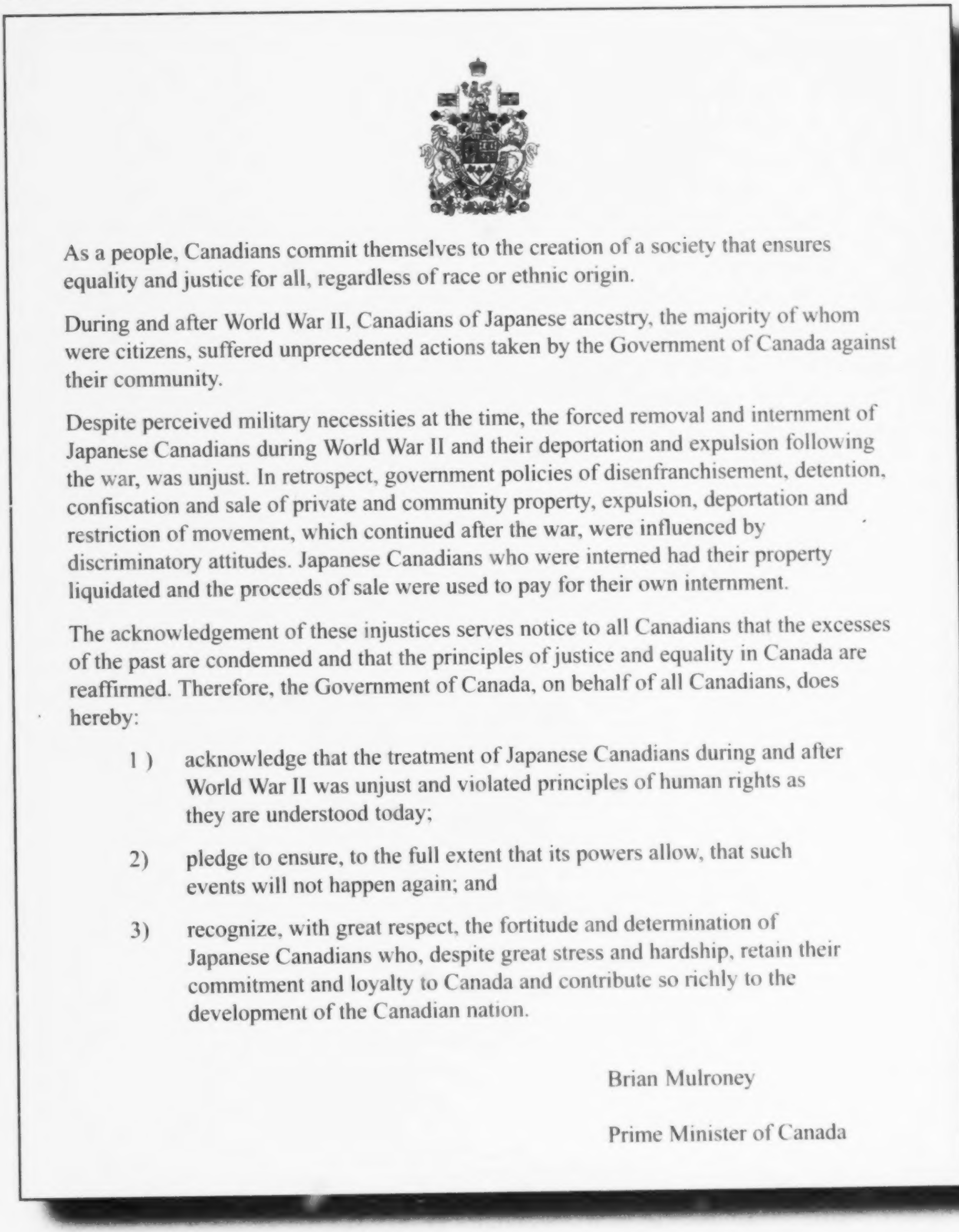
One of the main issues concerning the redress settlement was whether or not compensation (money) should go to the Japanese Canadian community in general or to individual Japanese Canadians who suffered injustices during the internment years. Community compensation at first was more acceptable to Japanese Canadians and more understandable to Canadians in general because no individuals would gain financially from the settlement. Many Japanese Canadians feared individual compensation would lead to a backlash, that it would appear that the struggle for redress was just for the money.

However, leaders of the redress movement argued for individual as well as community compensation. They wanted individual compensation as a symbol of the injustices done to individual Canadians. While Japanese Canadians were members of a community, they were also individual Canadians who deserved protection of the law and equal rights under the law like all other Canadians. The leaders argued that as Canadians they had the right to a trial where they could hear the evidence against them and present evidence in their own defence. This was not done. There were no trials, there was no evidence against them. They lost their individual rights as Canadians and they should be compensated individually for the injustices suffered. The leaders further argued that individual compensation could only be symbolic because they could not be adequately compensated for losing seven years out of their lives, not to mention the loss of businesses, farms, fishing boats, houses, cars and trucks and all kinds of personal property.

After years of struggle, the National Association of Japanese Canadians and the Government of Canada signed the redress agreement on September 22, 1988, almost 40 years after the end of the internment. The agreement is contained in the Acknowledgement issued by the Government of Canada and the Terms of Agreement signed by representatives of the Government of Canada and the National Association of Japanese Canadians.

HANDOUT 4.2

ACKNOWLEDGEMENT



As a people, Canadians commit themselves to the creation of a society that ensures equality and justice for all, regardless of race or ethnic origin.

During and after World War II, Canadians of Japanese ancestry, the majority of whom were citizens, suffered unprecedented actions taken by the Government of Canada against their community.

Despite perceived military necessities at the time, the forced removal and internment of Japanese Canadians during World War II and their deportation and expulsion following the war, was unjust. In retrospect, government policies of disenfranchisement, detention, confiscation and sale of private and community property, expulsion, deportation and restriction of movement, which continued after the war, were influenced by discriminatory attitudes. Japanese Canadians who were interned had their property liquidated and the proceeds of sale were used to pay for their own internment.

The acknowledgement of these injustices serves notice to all Canadians that the excesses of the past are condemned and that the principles of justice and equality in Canada are reaffirmed. Therefore, the Government of Canada, on behalf of all Canadians, does hereby:

1) acknowledge that the treatment of Japanese Canadians during and after World War II was unjust and violated principles of human rights as they are understood today;

2) pledge to ensure, to the full extent that its powers allow, that such events will not happen again; and

3) recognize, with great respect, the fortitude and determination of Japanese Canadians who, despite great stress and hardship, retain their commitment and loyalty to Canada and contribute so richly to the development of the Canadian nation.

Brian Mulroney

Prime Minister of Canada

HANDOUT 4.3

TERMS OF AGREEMENT BETWEEN THE GOVERNMENT OF CANADA AND THE NATIONAL ASSOCIATION OF JAPANESE CANADIANS

As a people Canadians commit themselves to the creation of a society that ensures equality and justice for all, regardless of race or ethnic origin.

During and after World War II, Canadians of Japanese ancestry, the majority of whom were citizens, suffered unprecedented actions taken by the Government of Canada against their community.

Despite perceived military necessities at the time, the forced removal and internment of Japanese Canadians during World War II and their deportation and expulsion following the war, was unjust. In retrospect, government policies of disenfranchisement, detention, confiscation and sale of private and community property, expulsion, deportation and restriction of movement, which continued after the war, were influenced by discriminatory attitudes. Japanese Canadians who were interned had their property liquidated and the proceeds of sale were used to pay for their own internment.

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3) recognize, with great respect, the fortitude and determination of Japanese Canadians who, despite great stress and hardship, retain their commitment and loyalty to Canada and contribute so richly to the development of the Canadian nation.

As symbolic redress for those injustices, the Government offers:

a) $21,000 individual redress, subject to application by eligible persons of Japanese ancestry who, during this period, were subjected to internment, relocation, deportation, loss of property or otherwise deprived of the full enjoyment of fundamental rights and freedoms based solely on the fact that they were of Japanese ancestry; each payment would be made in a tax-free lump sum, as expeditiously as possible;

b) $12 million to the Japanese Canadian community, through the National Association of Japanese Canadians, to undertake educational, social and cultural activities or programs that contribute to the well-being of the community or that promote human rights;

HANDOUT 4.3

c) $12 million, on behalf of Japanese Canadians and in commemoration of those who suffered these injustices, and matched by a further $12 million from the Government of Canada, for the creation of a Canadian Race Relations Foundation that will foster racial harmony and cross cultural understanding and help to eliminate racism;

d) subject to application by eligible persons, to clear the names of persons of Japanese ancestry who were convicted of violations under the War Measures Act or the National Emergency Transitional Powers Act;

e) subject to application by eligible persons, to grant Canadian citizenship to persons of Japanese ancestry still living who were expelled from Canada or had their citizenship revoked during the period 1941 to 1949, and to their living descendants;

f) to provide, through contractual arrangements, up to $3 million to the National Association of Japanese Canadians for their assistance, including community liaison, in administration of redress over the period of implementation.

Only persons alive at the date of the signing of these Terms of Agreement would be entitled to the redress in paragraphs (a), (d) and (e), except that the redress in (e) would also apply to descendants living at that date.

APPENDIX 1 Teacher Resource

SELECTED BIBLIOGRAPHY

BOOKS:

Adachi, Ken ISBN 0-7710-0723-X	**The Enemy that Never Was** McClelland and Stewart, Toronto, 1976 The first comprehensive history of Japanese Canadians and still the best. The 1991 paperback issued after the author's untimely death includes the 1988 Redress settlement.
Ashworth, Mary	**The Forces Which Shaped Them: A history of the education of minority group children in British Columbia** New Star Books, Vancouver, 1979 Chapter 3 is about Japanese children in B.C. schools.
Broadfoot, Barry ISBN 0-385-12550-X	**Years of Sorrow, Years of Shame** Doubleday Canada Limited, Toronto, 1977 The Japanese Canadian internment is presented through the voices of the victims by a skilled chronicler.
Bumsted, J.M.	**Documentary Problems in Canadian History, Vol. II** Irwin Dorsey Ltd., Georgetown, ON 1969 pp. 215-240 A brief, useful collection of short pieces summarizing the main opinions for and against Japanese immigrants, including their internment.
Daniels, Roger ISBN 0295970189	**Asian America: Chinese and Japanese in the United States Since 1850**, University of Washington Press, Seattle, 1990.
Ito, Roy ISBN 0-920002-30-7	**We Went to War** Wings Canada, Ottawa, 1984 The story of Japanese Canadians in the Canadian armed forces in both World Wars, told by a veteran.
Japanese Canadian Centennial Project	**A Dream of Riches**: The Japanese Canadians 1877 - 1977 Japanese Canadian Centennial Project, Vancouver, 1978 A photo album chronicling a century of immigrant life.
Kitagawa, Muriel Miki, Roy, ed. ISBN 0-88922-230-4	**This is my Own - Letters to Wes and Other Writings on Japanese Canadians, 1941-1948** Talonbooks, Vancouver, 1985 Impassioned letters of an indignant Canadian victim of racism who is a model for the activist aunt in Obasan.

APPENDIX 1

Kogawa, Joy ISBN 0-919630-42-1	**Obasan** Penguin Books, Markham, Ontario, 1983 The best-known novel on the Japanese Canadian internment sees the experience through the eyes of a young girl growing up and empathizing with members of her extended family through the internment and forced dispersal.
Kogawa, Joy ISBN 0-7737-5769-4	**Naomi's Road** Toronto, Oxford U. Press, 1986 A children's book version of Obasan.
Miki, Roy & Kobayashi, Cassandra ISBN 0-88922-292-4	**Justice in Our Time - The Japanese Canadian Redress Settlement** Talon Books, NAJC, Winnipeg, 1991 Photos, maps and text tell the story of internment and the redress struggle
Miki, Roy & McFarlane, Scott (eds) ISBN 0-9694756-2-4	**In Justice: Canada, Minorities and Human Rights** NAJC, Winnipeg MN 1996
Moritsugu, Frank and the Ghost Town Teachers' Historical Society	**Teaching in Canadian Exile: a history of the schools for Japanese Canadian children in B.C. detention camps during the Second World War** Ghost Town Teachers' Historical Society, Toronto, 2001 Remembrances of teachers and students from the camps.
Nakano, Takeo	**Within the Barbed Wire Fence** University of Toronto Press, Toronto, 1980 A poet, Christian and proud Japanese, protests the forced separation from his family and is sent to the Angler camp.
Oiwa, Keibo, ed. ISBN 1-55065-014-9	**Stone Voices: Wartime Writings of Japanese Canadian Issei** Vehicule Press, Montreal. 1991 Four first generation immigrants' experiences and views.
Okazaki, Robert K.	**The Nisei Mass Evacuation Group and P.O.W. Camp '101' Angler, Ontario** Robt. K. Okazaki, Scarborough, Ont. 1996. The author was a leader in the movement demanding that the government carry out their forced removal policy as a "mass evacuation" program (i.e. "in families," to avoid the break-up of family units). For this, he was sent to Angler. The book describes his daily life and struggle for justice.

Omatsu, Maryka ISBN 0-921284-58-6	**Bittersweet Passage: Redress and the Japanese Canadian Experience** Between the Lines, Toronto 1992 A personal account of growing up an alien and the struggles for redress, self-discovery and an understanding of society.
Roy, Patricia E., Granatstein, J.L.; Iino, Masako; Takamura, Hiroko	**Mutual Hostages - Canadians and Japanese during the Second World War,** University of Toronto Press, Toronto, 1990
Shibata, Yuko; Matsumoto Shoji; Hayashi, Rintaro; Iida, Shotaro	**The Forgotten History of Japanese Canadians** New Sun Books, Vancouver, 1977 Translated excerpts from the writings of Rintaro Hayashi, a leader in the Steveston fishing community, and an annotated bibliography of Japanese Canadian history.
Sugiman, Momoye (ed.) ISBN 0-9699502-3-3	**Japanese Canadian Redress: the Toronto Story** Webcom Ltd., Toronto, ON 2000 Insider viewpoints from the Toronto Redress Committee.
Sunahara, Anne ISBN 0-88862-413-1	**The Politics of Racism: The Uprooting of Japanese Canadians during the Second World War** Lorimer, Toronto, 1981 Uses official documents hitherto unavailable to researchers.
Takata, Toyo ISBN 0-919601-94-4	**Nikkei Legacy: The Story of Japanese Canadians from Settlement to Today** New Canada Publications, Toronto, 1983 A rich, wide-ranging scrapbook of photos and stories.
Takashima, Shizue	**A Child in Prison Camp** Tundra Books, Toronto, 1971 An artist's remembrance of being uprooted and growing up in New Denver with her family, chronicling the daily life in camp and the indignities of racism. Written for children.
Ward, W. Peter ISBN 0-7735-0824-4	**White Canada Forever** McGill-Queens University Press, 1978 & 1990 A comprehensive study of anti-Asian racism in British Columbia - against Chinese, South Asian and Japanese immigrants - to the late 1940's and the granting of the franchise to the victim groups.

APPENDIX 1

FILMS: AVAILABLE ON VIDEO:

National Film Board of Canada	**Enemy Alien** (26 min. 49 sec.) 1975. Black and white. Tells of Japanese Canadians' long, frustrating struggle for acceptance as Canadians.
	Of Japanese Descent (21 min. 00 sec.) 1945 Colour. A wartime film whitewashing the internment as an improvement over cannery housing. No longer available on the NFB listing.
	Minoru: memory of exile (18 min. 45 sec.) 1992 Colour. A Japanese Canadian film-maker tells the story of his Canadian-born father, who is interned as a child of 9, is exiled to Japan as a teen, and returns as a Canadian soldier - in animation and still photos. Suitable for younger viewers.

VIDEOS:

National Association of Japanese Canadians Jesse Nishihata Productions Dec. 12, 1988	**How Redress Was Won** (29 min.40 sec.) 1988 Colour Includes signing of the Redress Agreement between the National Association of Japanese Canadians and the Government of Canada - Sept. 22, 1988.

APPENDIX 1

WEB-SITES:

www.japanesecanadianhistory.net	Web-site for this project, "Japanese Canadian Internment and Redress"
www.jcnm.ca	Web-site for the Japanese Canadian National Museum. Check this site for information on materials and visits available to schools.
www.najc.ca/nexus/	The Links page created by the National Assn. of Japanese Canadians with sections on the histories of Japanese in Canada, the U.S. and South and Central America
www.library.ubc.ca/asian/jcrc.html	The University of British Columbia's Japanese Canadian Research Collection.
www.lib.washington.edu/subject/Canada/internment/intro.html	The University of Washington holdings relating to the Japanese Canadian internment
www.infoukes.com/history/internment	Extensive files on the internment of Ukrainians in Canada during the First World War.
www.internauts.ca/susk/internment/pmbtew.html	A brief overview of Canada's policy of Ukrainian internment during WW I. Includes the history of those internment camps in Quebec.
webcom.net/~nfhome/intern.htm	Italian internment camps in Canada, WW II.
www.foitimes.com/internment	The internment of German American civilians during World War II

AUDIO TAPES

CBC Wednesday Night radio, ca. 1960	The Story of the Japanese Canadians - "The Enemy That Never Was" 60 minutes
CBC radio, 23 May 1987	"The War We Fought on the West Coast"
CBC Vancouver "Almanac" 25 May 1987	Phone-In on Redress

APPENDIX 2

Partial List of Japanese Canadian Associations in BC

Japanese Canadian National Museum
120- 6688 Southoaks Crescent
Burnaby BC V5E 4M7
Tel: (604) 777-8000
Fax: (604) 777-7001
Website: www.jcnm.ca
Email: jcnmas@telus.net

Nikkei Internment Memorial Centre
Kyowakai Society
Box 273
New Denver, BC V0G 1S0
Tel: (250) 358 -7288

Greater Vancouver J.C.C.A.
#200 - 6688 Southoaks Crescent
Burnaby, BC
V5E 4M7
Tel: (604) 777-5222
Fax: (604) 874-8164

Japanese Canadian Cultural Centre
4255 Moncton Street
Richmond, BC
V7E 3A8
Tel: (604) 274-4374
Tel: (604) 277-4692

Japanese Immigrants' Association of Greater Vancouver
P.O. Box 2811, Main Post Office
Vancouver, BC
V6B 3X2

Kamloops & Area Chapter of NAJC
160 Vernon Avenue
Kamloops, BC
V2B 1L6
Tel/Fax: (250) 376-9629
rbinouye@netshop.net

Kelowna Chapter of the NAJC
1877 Broadview Avenue
Kelowna, BC
V1X 1N5
Tel: (250) 763-1410
Fax: (250) 762-2246

National Nikkei Museum & Heritage Centre
#100 - 6688 Southoaks Crescent
Burnaby, BC
V5E 4M7
Tel: (604) 777-7000
Fax: (604) 777-7001
Email: info@NikkeiPlace.org

Nikkei Seniors Health Care and Housing Society
#100 - 6688 Southoaks Crescent
Burnaby, BC
V5E 4M7
Tel: (604) 777-5000
Fax: (604) 777-5050
Email: Health@NikkeiPlace.org

Tonari Gumi
Japanese Community Volunteers' Assoc.
511 East Broadway
Vancouver, BC
V5T 1X4
Tel: (604) 687-2172
Fax: (604) 687-2168

Vancouver Japanese Canadian Youth
c/o #100 - 6688 Southoaks Crescent
Burnaby, BC
V5E 4M7
Tel: (604) 777-7000

Vancouver Japanese Language School
475 Alexander Street
Vancouver, BC
V6A 1C6
Tel: (604) 254-2551
Tel: (604) 254-9556

Vernon Japanese Cultural Society
6039 Bella Vista Road
Vernon, BC
V1H 1B4
Tel: (250) 545-3520
Fax: (250) 542-2028

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